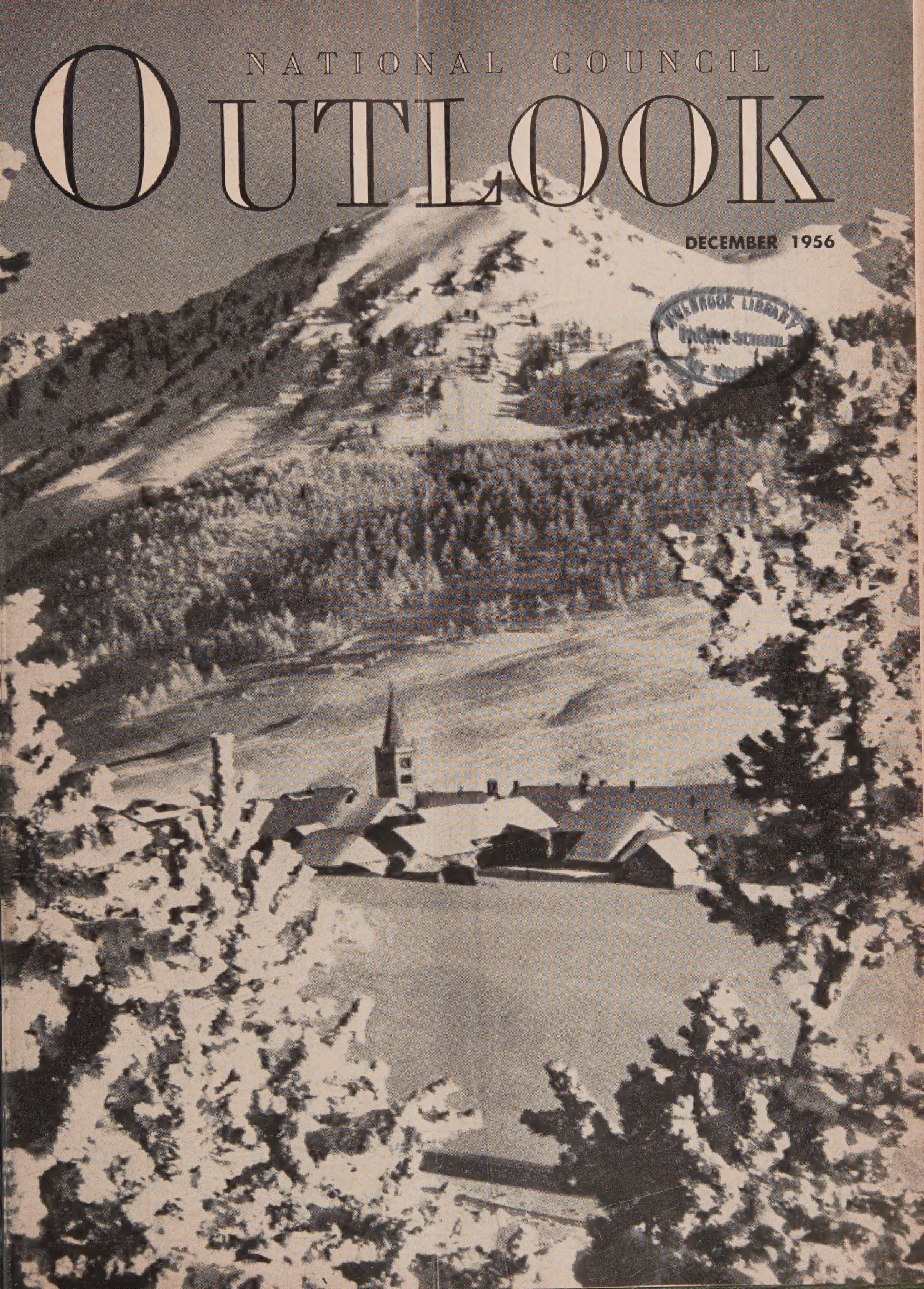
NATIONAL COUNCIL

OUTLOOK

DECEMBER 1956



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297 Fourth Avenue
New York 10, N. Y.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover picture is from Religious News Service, New York.

Vol. VI. No. 10, December 1956

National Council OUTLOOK

Publication of the
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
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Presbyterian Church in the U.S.A.
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

Page

A Barn and a Hotel: A Christmas Message *by Eugene Carson Blake* 3
Keep Christ in Christmas 4
Churches Around the World Arise to a Crisis 6
Where Do American Church Members Live? 8
Hunger and Help in the Caribbean *by Frank L. Hutchison* 10
Children Are Your Riches *by Elizabeth M. Hanna* 13
1957 Calendar of Observances 15
Mexican Protestants Full of Zeal *by Dorothy S. MacLeod* 19
Mennonites Among Us *by Geraldine Sartain* 20
An Exchange Preacher's Impressions of England 23

Contributors to the Editorial Page:
Cameron P. Hall, *Can We Stand Abundance?*
Robbins W. Barstow, *Earl Frederick Adams;*
Samuel McCrea Cavert, *The Passing of a Pioneer*

The Index of the Outlook for the Year 1956 begins on page 28.

Editorial and Executive Offices, 297 Fourth Ave., New York 10, N. Y.
Subscription Price Two Dollars a Year

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Published monthly, except July and August, by the National Council of the Churches of Christ in the United States of America. Publication office, 297 Fourth Ave., New York 10, N. Y. Editorial and executive offices, 297 Fourth Ave., New York 10. Reentered as second class matter January 26, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

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A Barn and A Hotel

When at Christmas time we recount the story of the birth of Jesus in a barn because there was no room available for Joseph and Mary in the Inn, usually it is suggested that the basic lesson of the incident is that our lives are too full of other things to give adequate room for Jesus. The innkeeper is portrayed as a man too busy with more important, more aristocratic, and wealthier guests to find a place even for the mother of our Lord at her time of need.

I have no fault to find with this interpretation. It is basic and needs to be remembered every Christmas.

Yet this year as I was rereading the familiar story, it occurred to me that all in all it is just as well that Jesus was born in a barn rather than in a hotel. Perhaps I am prejudiced by spending too much of my life in hotels, but I do like barns better.

This is not to belittle or to slight the amazing skills of the innkeeper. I fully appreciate the clean sheets, the good spring beds, the gleaming bathrooms, and the general good nature and friendliness of clerks, porters, maids, and waiters in the scores and hundreds of hotels where I have stayed the night.

But still I like barns better.

There is a beauty in a barn that the loveliest of hotels lacks. Rough unpainted wooden boards are honest and therefore more beautiful than waxed and polished knotty pine paneling. A clean animal smell is more pleasing to my nostrils than the lurking scent of disinfectant. Barns with a full loft of hay, plenty of clean straw and patient beasts munching in their stalls belong to the good earth which God has made in a sense which numbered hotel rooms, quaint or efficient, just never can.

I suppose what I am trying to say is that the birth of Jesus in a barn makes Him one with all humanity, and makes God closer to us all, in a way that His birth in an inn, hotel or hospital would not. And though I shiver in sympathy with Mary as she enters the dark, cold barn to bear her Son, I am glad it was in a barn that Christ was born and that they laid Him in a manger.

The wonder of the birth of Jesus Christ which we celebrate once more this Christmas is enhanced by every gospel detail which reminds us that the most high God was born man, real man, on the very earth where in stark reality we are.

EUGENE CARSON BLAKE

Keep Christ in Christmas

SANTA CLAUS with his bundle of toys and Rudolph, the Red-Nosed Reindeer will play second fiddle in the Christmas observances in thousands of U. S. communities this year.

They will be replaced by scenes showing the manger, the three Wise Men, the star of Bethlehem, and other symbols of the birth of Christ, in a growing national trend to emphasize the religious significance of the Christmas holidays.

A spot check by the OUTLOOK shows state and local councils of churches are cooperating with merchants' associations, educators and civic officials in planning a variety of programs to "keep Christ in Christmas" in community observances.

In place of the usual Santa Claus parade, many are planning parades featuring floats with Nativity symbols; a number will have community carol sings; others will sponsor religious radio-TV programs and newspaper advertisements; still others will issue special posters, carcards, stickers and other reminders of the holiday's original purpose.

Most also are cooperating in a nationwide program to encourage the sending of holiday greeting cards expressing the true spirit of the season, co-sponsored by the Department of Evangelism of the National Council of Churches and The Greeting Card Association.

"A growing trend to a basically more reverent observance of the Christmas season is everywhere in evidence," said Rev. Berlyn V. Farris, NCC department director. "In many ways we were in danger of losing the true meaning of Christmas in the over-commercialization of the season. In some cases it was being so inaccurately interpreted that entirely wrong impressions were being left on the minds of children and young people."

S. Q. Shannon, New York, executive director of the Greeting Card Association, said Christmas card publishers report cards for this season will include a greater percentage of "truly reverent designs" than ever before.

He estimated that as high as 25 per cent of the collections of the Association's member companies are devoted to religious-oriented designs — as compared with five per cent ten years ago.

Across the nation these are some of the ways councils of churches are work-

A float in the Oklahoma City parade last year which typifies the true Christmas spirit.

ing to keep the Christmas spirit.

Council of Churches of Buffalo and Erie County, N. Y.—For the sixth consecutive year an interfaith committee of ten Protestant representatives and ten of the Roman Catholic Church has arranged for blanket coverage of the area with posters, gummed stickers and bumper displays reminding the city that "Christmas is Christ's Birthday." The theme and art work will also be reproduced on 50 outdoor billboards located in strategic areas. Posters will be distributed to all churches for their bulletin boards, to shops for placement in their windows and to industrial plants, to fraternal organizations and service groups.

The group also cooperates with the city Park Department in putting up a large creche in one of the public squares in the downtown section. The area's daily newspapers and 50 community weeklies also will carry a story during the Christmas season. (The same committee also plans Good Friday observances.)

Oklahoma City Council of Churches—For the fourth year the council will sponsor a community-wide Christmas parade featuring floats designed by local church groups. (Funds for the parade are donated by members of the city's Retailers' Association.) Taking part will be members of the city recreation department, fire department, State Fair association, stores, unions, and other city groups.

Lord & Taylor, a New York store, expresses the meaning of Christmas in a window display.

Greater Philadelphia Council of Churches, Philadelphia, Pa.—The Council is sponsoring a city-wide campaign among offices and industries to promote non-alcoholic Christmas parties in offices. Christmas parades are scheduled under church sponsorship in various parts of the city. The council will also distribute widely "Keep Christ in Christmas" posters, banners, card stickers and similar materials, and at least one ministerial association in the area is planning a Christmas parade.

New York State Council of Churches—In a state-wide emphasis program the council will prepare for release a series of three 15-minute radio recordings fea-

(*Continued on page* 22)

Churches *Around the World* Arise *to a Crisis*

This Hungarian was too tired to look at his temporary home.

THE church was there.

These four words tell the story of the extraordinary efforts of Protestant church leaders the world over to rush food, clothing, blankets and medicine to bleeding Hungary and to the explosive Middle East and to help quell the raging fires of oppression and slaughter.

In the tragic events of Hungary's fight for freedom, the spiritual might of the churches massed behind the Hungarian people in intercession, moral commitment and material aid.

As Hungarian patriots fought from door to door and rooftop to rooftop, hurling gasoline-filled bottles at the onrushing tanks, church-directed convoys bearing the very means of life itself pushed into shattered Budapest through heavy snowstorms, wave on wave of Russian tanks and heavy shell fire.

It was a race against closed borders, against time, and against death.

But the first of the World Council of Churches and Lutheran World Relief convoys, working with Church World Service and others on a coordinated Protestant relief plan, got through and returned safely to their bases in Austria. Other supplies air-lifted from Switzerland, Norway and other countries were rushed to two great reception centers in Vienna where thousands of dazed and hungry refugees huddled on straw pallets in freezing weather while their menfolk fought on.

Not satisfied alone with feeding the hungry and staunching the wounds of men and women who had fought tanks with their bare hands, both the National Council and the World Council took instant action to bring the force of worldwide disapproval directly to the Soviet government and its people.

In a cabled plea to Metropolitan Nicolai, secretary of the Russian church's office for foreign affairs and leader of the 8-man Russian church delegation to this country last June, Dr. Eugene Carson Blake, National Council president, bluntly called upon them "to represent to the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their own destiny as a nation."

He also reminded the Russian church leaders of the mutual Russian-American declaration of last June and asked for their reaffirmation that "faith, freedom and justice are the most essential prerequisites for durable peace."

Dr. Blake, who led a 9-man deputation of National Council leaders to Russia three months prior to the return Russian visit, further urged the Russian churches to join with Americans in prayer and in material aid "to help those who have suffered from conflict in Hungary, the Middle East and other areas of the present disorder."

Actually, prayers around the world have constantly besought justice and an end to bloodshed.

In a message to President Eisenhower the National Council of Churches strongly supported the President's announced policy of acting through the United Nations in the current world crisis, and urged "vigorous concerted efforts by the United States" and other countries in the U.N. to work for just and durable long-range political settlements. (For text of message see p. 22.)

At the same time, three officers of the World Council's Central Committee, one a vice-chairman of the National Council's Policy and Strategy Committee (Dr. Franklin Clark Fry of New York, president of the United Lutheran Church) addressed themselves to the Moscow Patriarchate of the Russian Orthodox Church.

They declared by cable to Patriarch Alexei that "Christians throughout the world are profoundly shocked and sorrow-stricken at the tragic reversal suffered by the Hungarian people who had clearly asserted their desire for freedom and independence in national and church life."

Further they urged the 165 member-churches of the World Council to continue to seek the objective enunciated in statements adopted at the Evanston Assembly "that fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and people from freely determining their own government and form of society."

In the matter of the Suez crisis the same W. C. officials (Dr. Fry, chairman; Dr. Ernest Payne of London, vice-chairman; and Dr. W. A. Visser 't Hooft of Geneva, general secretary) called on the nations "to refrain from the use of force

against the territorial integrity of any state," emphasizing previous church agreements that "no nation in an international dispute has the right to be the sole judge of its own cause."

As to Hungary, Protestant youth, too, were urged by the United Christian Youth Movement, representing some ten million church young people in this country, "to support the Hungarian people in their tragic hour of need and their heroic struggle for independence from foreign oppression."

In the brief hours when Hungary was free, the American youth group received dramatic appeals for support and assistance from the Christian Youth League of Hungary through the World Council and by direct telephone and radio communication.

To Protestants across the nation Dr. Blake issued a call to prayer and a nation-wide appeal for emergency contributions of money, food and used clothing. Directing the call to ministers and members of the 144,000 Protestant and Orthodox churches of the National Council's 30 constituent communions, he urged U. S. Christians humbly to recognize that "each of us and our government must share a sense of responsibility in and for the crisis in the world of nations."

In his appeal for contributions, the American churchman declared that more than a million pounds of clothing is urgently needed for the 15,000 Hungarian refugees in Austrian camps and for victims of the Middle East upheaval.

Meanwhile churches in many parts of the world responded swiftly to World Council calls for aid.

Church World Service, the National Council's international relief arm, transmitted $10,000 for emergency assistance in Europe and cabled emergency funds for aid to refugees in the war-torn Gaza strip. For the Hungarian victims in Austria went foodstuffs valued at $100,000, a million multi-purpose vitamins, antibiotic capsules, surgical sutures and blankets.

Swedish churches immediately sent $4,000 for Hungarian aid; the World Council, $5,000; Lutheran World Relief, $7,500; the United Church of Canada, $5,000; and the Lutheran Church of Canada, $1,000. The British Council of Churches promised aid.

Twenty tons of U. S. surplus commodities were made available from France, and the French Protestant Church Federation launched an appeal through CIMADE for funds and goods. The Austrian Hilfswerk sent eight and a half tons of food and 5,000 blankets. The World Council delivered personally 700 pounds of tea, coffee and chocolate. Other foodstuffs rushed by church groups included dried milk, cheese, butter, oil, and rice.

At the request of Dr. R. Norris Wilson, CWS executive director in Europe at the outbreak of hostilities, the Inter-Church Aid Administrative Committee, of which he is a member, appealed for new stocks of food and clothing to replenish dwindling supplies.

Conditions in the two Austrian reception centers are deplorable, despite emergency relief measures. Refugees are bedded down on straw, sanitary facilities are inadequate and there is no running water. Blankets needed against the winter cold are being flown in from Norway and other countries.

Many children are without parents, their parents having brought them across the border and left them while they returned to fight. Additional thousands of refugees are expected to flee Hungary in the weeks to come.

An immediate refugee registration was launched by the Intergovernmental Committee for European Migration with the help of the voluntary agencies. With Holland, Switzerland, Belgium, France and Sweden offering temporary asylum to relieve Austria, and with President Eisenhower offering American acceptance of 5,000 Hungarian refugees under the Refugee Relief Act (which expires December 31) it was essential to check each refugee as to occupation, religion, relatives abroad, and future plans.

Church World Service is alerting

(*Continued on page* 22)

As the OUTLOOK *went to press, Dr. R. Norris Wilson, executive director of Church World Service, returned to America after a five-day, on-the-spot survey of Hungarian refugee camps in Austria. Expressing the great need existing among upwards of* 100,000 *escapees from Hungary, most of them still in the Austrian camps, Dr. Wilson announced an emergency fund appeal for Hungarian refugees in the amount of* $325,000. *This fund would help the overburdened Protestant and Eastern Orthodox relief agency to expedite emergency aid to thousands of victims. With this help Church World Service will channel food, clothing, medicines, vitamins and other necessities to refugees in the Austrian camps and will give greater help to those finding asylum in the U.S.*

Headquarters of Church World Service is at 215 *Fourth Avenue, New York.*

Left—Townspeople and students form a chain to unload "Share Our Surplus" materials just minutes before the Hungarian refugees arrive; *right*—At the Judenau center in Austria, freshly baked bread, made available by the Ministry of the Interior, is distributed along with other food made available to Hungarian refugees by the voluntary agencies, including the World Council of Churches.

Where Do American Church Members Live?

New Study Will Give Answers by State and Community

AMERICAN churchmen for the past 20 years have pondered many questions about church membership for which no answers have been available.

They have asked, among other questions:

1. Where *are* the church members in the United States?
2. Are some areas overchurched?
3. What are the areas of greatest church extension need?

Now for the first time since 1936 figures are at hand upon which more realistic church planning can be based. These may lead to major changes in denominational home missions strategy, it was pointed out. For instance, more evangelistic effort may be made in regions lagging in church membership.

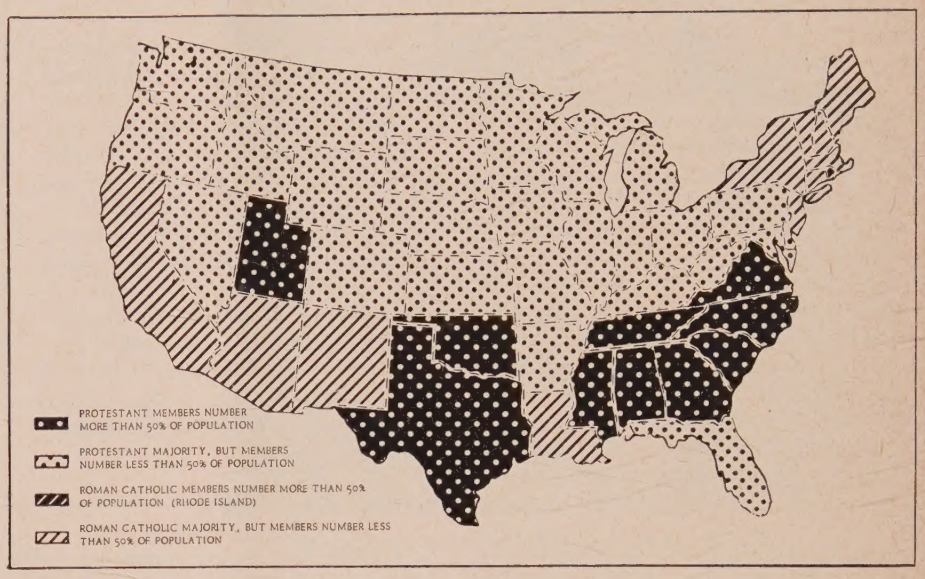
The National Council, through its bureau of research and survey, has issued initial findings of the first state-by-state survey of church membership. The nation has had nothing like it since 1936 when the U. S. Bureau of the Census took the census of religious bodies.

The annual report on church membership published by the National Council's *Yearbook of American Churches* does not attempt a geographical breakdown, as does this study.

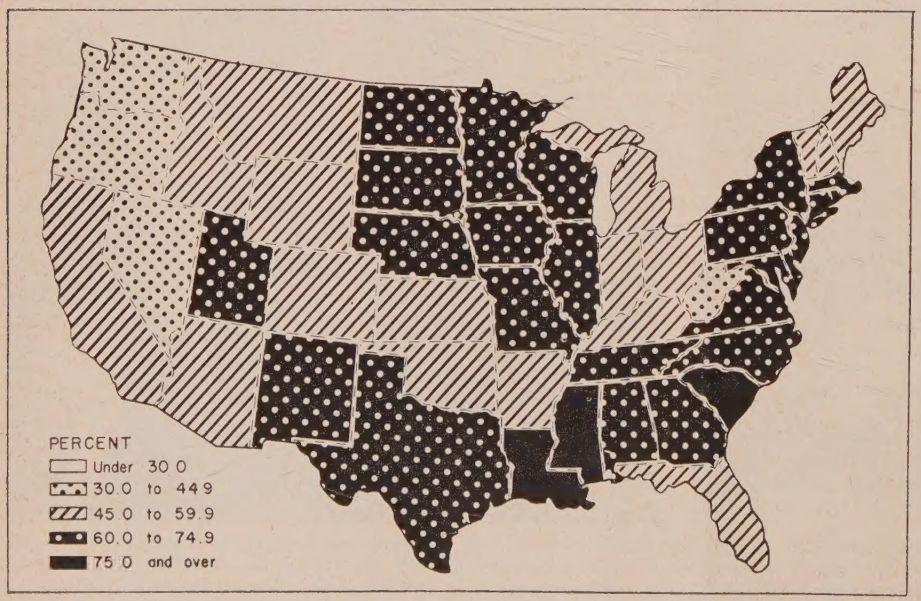
This initial report, announced at the National Council's General Board meeting in Washington, D. C., September 26, covers only the first portion of a detailed study that eventually will produce denominational information on church affiliation by counties throughout the nation. The study will also relate church affiliation to socio-economic factors, said Dr. Lauris B. Whitman, executive director of the bureau of research and survey.

Findings reported so far are contained in the first four of 80 bulletins that will comprise the entire survey. The remaining 76 will be released over the next few months.

ROMAN CATHOLIC AND ADJUSTED PROTESTANT MEMBERS RELATED TO POPULATION LESS NEGROES


PROTESTANT MEMBERS NUMBER MORE THAN 50% OF POPULATION
PROTESTANT MAJORITY, BUT MEMBERS NUMBER LESS THAN 50% OF POPULATION
ROMAN CATHOLIC MEMBERS NUMBER MORE THAN 50% OF POPULATION (RHODE ISLAND)
ROMAN CATHOLIC MAJORITY, BUT MEMBERS NUMBER LESS THAN 50% OF POPULATION

REPORTED CHURCH MEMBERSHIP OF MAJOR FAITHS
WITH ADJUSTMENT OF CERTAIN PROTESTANT FIGURES FOR PURPOSES OF COMPARABILITY
AS PERCENT OF TOTAL POPULATION LESS NEGROES



The study, presented jointly to the General Board by Dr. Whitman and Dr. Glen W. Trimble, field research director of the research bureau, was authorized by the Department of the Urban Church of the National Council's Division of Home Missions.

It does not purport to be a census, Dr. Whitman emphasized, or a door-to-door head count. Nor does it represent all the churches and members of churches in this country. Rather, it is a compilation and analysis based on figures provided by 114 religious bodies for the year 1952, out of 258 listed in the *Yearbook of American Churches.*

The 114 that took part—many Protestant denominations, Jewish groups and the Roman Catholic Church—reported 182,856 local churches and 74,125,462 members in the continental United States. This does not include Negro churches, Eastern Orthodox and church groups that did not participate because of their inability to provide statistics. However, a large number of Negro churches and of Negro members in non-segregated churches were reported by the 114 participating religious bodies.

The total of 74,125,462 church members reported exceeds by 18,318,096 the figures given in the 1936 United States Census of Religious Bodies, the study cites. This marks an increase of 33 per cent in a span when the total popula-

CHURCH MEMBERSHIP OF ALL FAITHS

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Reported membership of all faiths and of Protestants as percent of total population less Negroes, with adjustments of certain Protestant figures for purposes of comparability by region, division and state.

Region, Division and State	All Faiths	Protestants	Roman Catholics	Jewish
UNITED STATES	61.1	35.5	21.9	3.8
REGIONS:				
Northeastern States	66.9	22.7	35.0	9.3
North Central States	59.1	35.7	21.5	1.9
The South	65.6	54.2	10.3	1.0
The West	45.7	23.7	19.5	2.5
NORTHEASTERN STATES:				
New England	66.7	19.4	43.8	3.6
Middle Atlantic	67.0	23.8	32.1	11.1
NORTH CENTRAL STATES:				
East North Central	57.6	31.6	23.6	2.3
West North Central	62.1	44.1	17.0	1.0
THE SOUTH:				
South Atlantic	63.7	55.6	6.4	1.7
East South Central	63.6	58.6	4.6	0.4
West South Central	69.5	49.2	19.7	0.6
THE WEST:				
Mountain	54.9	34.1	19.7	0.6
Pacific	42.4	19.8	19.4	3.2
NEW ENGLAND:				
Maine	45.2	19.3	25.1	0.8
New Hampshire	57.2	20.9	35.7	0.6
Vermont	58.4	27.7	30.3	0.4
Massachusetts	71.2	17.6	49.2	4.4
Rhode Island	79.3	16.3	59.9	3.0
Connecticut	65.6	22.7	38.3	4.6
MIDDLE ATLANTIC:				
New York	66.6	16.4	31.8	18.4
New Jersey	65.1	20.6	39.4	5.1
Pennsylvania	68.5	35.8	29.1	3.6
EAST NORTH CENTRAL:				
Ohio	55.6	33.1	20.5	2.0
Indiana	54.1	41.1	12.4	0.6
Illinois	63.0	29.5	29.0	4.5
Michigan	49.2	24.1	23.7	1.4
Wisconsin	67.4	36.5	29.8	1.1
WEST NORTH CENTRAL:				
Minnesota	65.1	40.5	23.3	1.3
Iowa	61.7	46.9	14.4	0.4
Missouri	61.6	43.3	16.3	2.0
North Dakota	66.3	44.5	21.6	0.2
South Dakota	63.4	46.2	17.1	0.1
Nebraska	60.7	44.3	15.8	0.6
Kansas	57.8	46.4	11.4	0.1
SOUTH ATLANTIC:				
Delaware	60.2	45.5	12.4	2.4
Maryland	62.7	35.8	22.9	4.1
District of Columbia	80.6	48.1	20.9	11.5
Virginia	61.5	57.0	3.6	0.8
West Virginia	43.0	37.4	5.3	0.3
North Carolina	68.4	67.2	1.0	0.2
South Carolina	82.8	80.8	1.7	0.3
Georgia	70.9	68.9	1.3	0.7
Florida	56.0	45.3	7.1	3.5
EAST SOUTH CENTRAL:				
Kentucky	59.3	49.6	9.4	0.4
Tennessee	61.2	59.1	1.6	0.5
Alabama	64.1	61.2	2.5	0.4
Mississippi	78.6	73.9	4.5	0.2
WEST SOUTH CENTRAL:				
Arkansas	51.6	49.5	1.9	0.2
Louisiana	88.8	40.4	47.7	0.8
Oklahoma	57.3	53.3	3.8	0.2
Texas	72.1	50.2	21.1	0.8
MOUNTAIN:				
Montana	49.3	26.0	24.3	0.1
Idaho	47.5	43.1	5.3	*
Wyoming	48.0	31.0	16.8	0.2
Colorado	47.6	29.3	17.0	1.3
New Mexico	71.3	26.4	44.7	0.2
Arizona	49.9	23.0	25.5	1.4
Utah	74.3	69.7	4.4	0.2
Nevada	40.2	21.7	17.7	0.8
PACIFIC:				
Washington	34.6	22.7	11.4	0.5
Oregon	32.2	24.4	7.4	0.5
California	45.7	18.4	23.1	4.2

* Less than one-tenth (0.1) of one percent.

This table is based on an adjustment of Protestant figures to compensate for the fact that some denominations do not count children as members by contrast with other Protestant groups, Roman Catholics and Jews. Negro population was subtracted because most large Negro church groups were not reported.

tion rose about 18 per cent. One point which should be noted, however, is that the 1936 Census was also limited by failure of many local churches to furnish statistics. The number of non-reporting churches may even have reached 20 per cent.

The new National Council study demonstrated that any resurgence of religious interest in this country has had an uneven impact geographically.

Rhode Island, Louisiana, South Carolina, Mississippi and the District of Columbia lead the nation in church membership.

Four other states trail the list. Nevada, Oregon, Washington and West Virginia apparently have the lowest proportion of church members.

Oregon ranks lowest of all, with only 32.2 per cent of its white residents calculated as church-affiliated.

States with the highest church membership in proportion to the population are mainly in the Middle Atlantic, Southern, and West North Central regions.

"Mobility and sparse population, together or separately, probably affect the situation on the Pacific, in the Mountain States (except Utah), and in northern New England and Florida," the report stated.

Other highlights of the survey:

Thirty-six states are predominantly Protestant. Roman Catholics outnumbered Protestants in 12 states—Louisiana, New York, California, Rhode Island, Massachusetts, Maine, New Hampshire, Vermont, Connecticut, New Jersey, New Mexico and Arizona. The most heavily Protestant area is in the South—with the exception of Louisiana—and in Utah, home base of the Church of Jesus Christ of Latter-Day Saints.

Protestants constitute more than half of the total population in ten states. Catholics make up more than half the total population only in Rhode Island, where 60 per cent of all church members reported are Roman Catholic.

Fifty-three per cent of the church members covered by the survey were Protestants, 40 per cent Catholic and six per cent Jewish.

Except for Utah, with 74.3 per cent

(*Continued on page* 16)

Hunger and Help in the Caribbean

JAMAICA
PUERTO RICO
HAITI

By FRANK L. HUTCHISON

"THANK you, America, for the good food which made me healthy and strong." These words of a ten-year-old schoolgirl were heard by the Governor of Jamaica, the Acting U. S. Consul and 1,200 Jamaicans taking part in a public service of thanksgiving in Kingston early this fall. Other third-grade children, beating drums, clanging cymbals and shaking tambourines, provided their own accompaniment as they sang "Thank You for the World So Sweet."

Ten-year-old Gloria and the percussion choir spoke for the 150,000 children who receive a mid-morning snack and a hot lunch made possible by Chuch World Service in cooperation with the Jamaica Christian Council. Their appreciation is matched by that of parents, pastors and missionaries, school officials and government leaders, including Sir Hugh Foot, Governor of Jamaica. Not only has there been noticeable improvement in health, but there has also been less absenteeism, greater attentiveness, and increased learning ability. Teachers willingly give up their own lunch hour to prepare the food, for they sense that this program makes their teaching easier and more effective. The only complaint

Mr. Hutchison, of Church World Service, returned recently from the Caribbean.

At top of page—the Mayoress of San Juan, Puerto Rico, supervises clothing distribution; *at bottom, left*—poor Haitians receiving Church World Service food rations near Port-au-Prince; *bottom, right*—waiting patiently for a food distribution to take place.

Above, left—meeting of 300 peasants in Haiti to thank CWS for its great assistance; *right*—hurricane refugees in San Lorenzo, Puerto Rico, wearing clothing supplied by CWS; in side panel—a hungry Haitian and a Jamaican beneficiary of school-feeding.

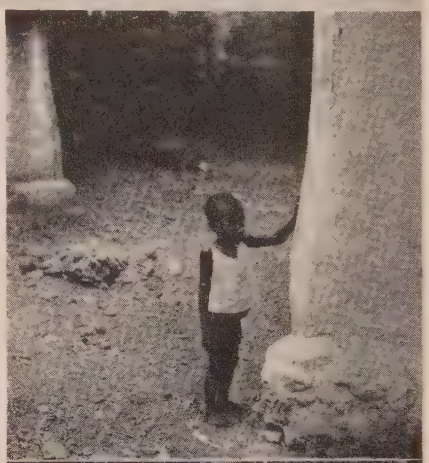
made by teachers is that this American surplus food makes the children too active!

A mid-morning visit to one of these schools during recess shows the part the church plays in the program. After trays of crackers piled high with butter and cheese are passed around in the crowded one-room schoolhouse back in the mountains, the children are led in prayers and hymns by their teachers. In a land where church and state are separate but quite close, the influence of the church permeates much of the educational life. The government's elementary schools seem to have as much religious emphasis as the church-run grade schools.

Jamaica still suffers from the after-effects of slavery, even though human slavery ended in 1838. More than three-quarters of the children are illegitimate, due to the hang-over from the earlier day when slaves were forbidden to marry. The children are reared by their maternal grandmothers with little or no normal family life. The recent break-up of the old sugar-plantation pattern and the mass migration to the city have only made matters worse; what was a "common law marriage" in a settled rural community becomes ordinary promiscuity and illegitimacy in the city slums.

The runaway birth rate, which last year was 55,821 in a country whose population is only 1,500,000, increases the school-age population faster than schools can be built and teachers trained. School facilities are available for only half of the children, even with jammed schoolrooms and high absenteeism. It is estimated that less than 40 per cent of the children ever reach fifth grade.

Jamaica is making a valiant effort. Since 1939 more has been done to bring political freedom and economic plenty to the people than in the previous 300 years. A representative government, guided by a notably Christian British Governor who continually pushes Jamaicans into positions of increasing responsibility, is making self-government more of a reality. Progress in economic



Below, left—Jamaican children made healthy by two years of CWS food distribution in a school-feeding program; *right*—an elderly Haitian who walked for eight hours over the mountains to express his thanks to CWS for saving his people from starvation.

development is heartening. Agricultural advances can be seen everywhere.

With all this, however, the sober fact remains that many years of continuous advance will be necessary before a minimum standard of living will be possible for everyone. In the meantime the program of Church World Service takes up something of the slack and gives both health and hope to a vital segment of Jamaica's population. Present hunger is satisfied and strong bodies are being built for the future. During 1955 and the first nine months of 1956 more than a million and a half pounds of U. S. surplus food valued at $445,495 were sent to Jamaica. A larger plan now being set up by the Jamaica Christian Council will provide food for children not now attending school, as well as extra rations for 16,800 aged and ill people listed on official poor-relief rolls.

Puerto Rico—

"What we needed was clothing, not food," said Mayor Policarpo Santana of San Lorenzo, Puerto Rico, whose town and countryside had been devastated by Hurricane Betsy on August 12. "Our government had stores of food on hand but the families who lost everything in the storm desperately needed clothes." On the edge of town one could see the pitifully few remains of the more than one hundred houses washed away in the flash flood which followed the hurricane. According to the official figures of Mayor Santana, 8,628 people in his district needed clothing. This was only one small section of the wide swath cut across Puerto Rico by the hurricane, which destroyed 15,390 houses and damaged 43,450 others. Out of this emergency came a hurry call for clothing to the New Windsor Center of Church World Service from an American missionary.

The boy proudly wearing the "Davy Crockett" jersey was one of several hundred people living in the San Lorenzo public school building. These evacuée families had been moved there after their homes disappeared in the swirling flood waters. All these people were wearing clothing contributed by American church people and sent to Puerto Rico shortly after the hurricane.

Thirty-six thousand pounds of clothing were distributed in 28 communities across Puerto Rico, going to people of all churches and no church. Even the Mayoress of San Juan passed out clothing to the victims of Betsy's wrath. The $100.00 cost of hauling this clothing from dockside to fumigation sheds and to distribution centers was paid by the Electrical Workers' Union of San Juan. Pastors from all over the island distributed clothing to the most needy people. This was the first CWS shipment to Puerto Rico.

Haiti—

An aged Haitian peasant walked eight hours over mountain trails to attend a meeting in which America and the American churches were thanked for food sent to Haiti following Hurricane Hazel. Many of the 300 people jammed into the thatched-roofed open pavilion had walked almost as far, and they would tramp back home that night after dark. They brought gifts of coffee beans, oranges and huge pineapples, as an expression of their thankfulness that they and their children had been saved from certain starvation.

Tall "American" corn was growing nearby, for this was land on which seed corn contributed by the Christian Rural Overseas Program of CWS had been planted. Part of the early corn harvest had been sent to still hungrier people further out in the disaster area. These Haitian peasants were sharing with others because they had been helped in their earlier great need.

These men and women were members of the Petit Goave Cooperative organized by Pastor Marco Depestre, who in addition to directing this agricultural project also had a Methodist church in Petit Goave and ministered to 20 preaching centers back in the mountains. Trained both as an agriculturist and as a churchman, Pastor Depestre was helping people to help themselves.

Haiti's trouble began in October two years ago when Hurricane Hazel devastated great areas of the country. In the western peninsula, already rocky and barren and barely productive, destructive winds blew down half of the coconut trees and almost as many other food-producing trees. Practically all livestock was lost. Precious topsoil was washed away by torrential rains. The savage winds swooped down on the Caribbean Sea and sucked up great quantities of salt water which, dropped upon the land, had killed vegetation and ruined soil. Roads already poor were so totally ruined that food could not be brought into many of the worst-hit areas. People starved to death even when CWS food was only a few miles away as the crow flies.

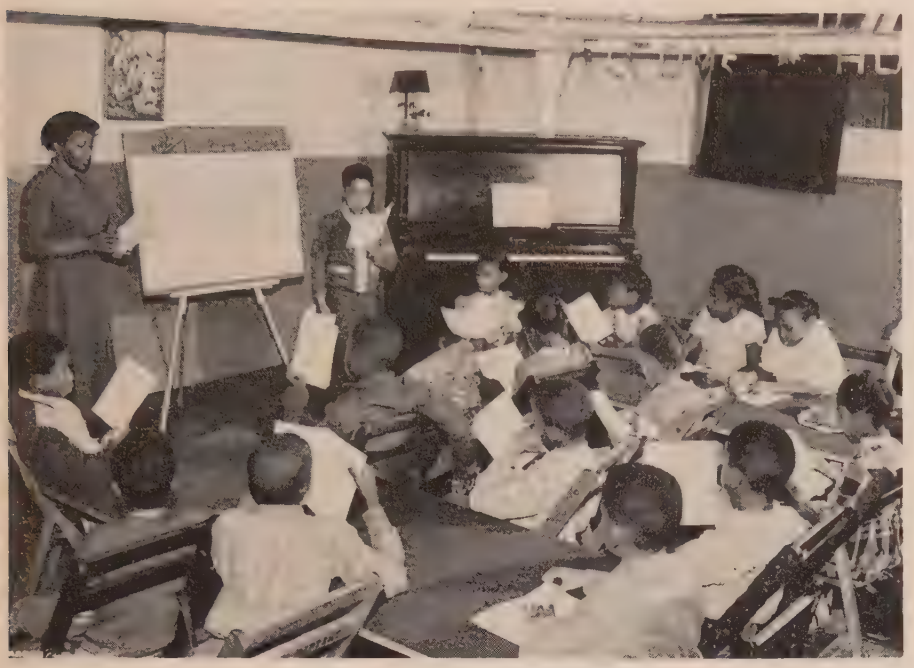
Last summer there were very strange sights in the mountainous area south of Haiti's capital, Port-au-Prince. Huge flocks of starving parrots moved into cornfields where they battled with desperate peasants armed with torches and clubs. Day and night the farmers and their families fought off the thousands of parrots whose tree homes had been destroyed by the hurricane. Before the corn was ripe enough for harvest, however, the parrots had stolen the entire crop! More starvation was now certain.

American missionaries, riding for ten hours on horseback to this area, rescued many of the children whose pipe-stem legs and bloated stomachs indicated that they had been eating roots and grass because there was no food. Children with pellagra developed long deep breaks in the flesh that looked like a split-open hot dog cooked over the fire. The irony of the situation was that these children were only ten minutes by helicopter from Haiti's most luxurious hotel perched on the mountain-top looking down on Port-au-Prince.

The chief sufferers of Haiti's poverty are the children. Even when they are not actually starving, they do not get proper foods. Most of them receive no schooling at all. Many of them begin hard labor far too early in life. Small boys who should have been in the third or fourth grade can be seen long before dawn on their way to market carrying heavy loads of food on their heads. As in Jamaica, few parents bother to marry and family life for boys and girls is almost nonexistent. There is no school feeding program, and even if there were, it would not help the children who never go to school. Under these circumstances, the food coming to Haiti through the American churches is distributed in regular church and mission centers all over the country. It is recognized by the head of the Haitian Red Cross, Dr. Louis Roy, as well as by native pastors and American missionaries, that CWS food must be sent to Haiti at least until the harvest of 1957. Shipments during 1955 and 1956 of surplus food valued at $379,783 totalled more than a million and a half pounds. Seventeen tons of clothing were also given to Haiti. All ocean freight charges ($47,158) were paid by CWS.

At the meeting of the Petit Goave Cooperative called to thank America and the American churches for their help, Pastor Depestre ended his address with these words: "I have been the pastor here for eight years. The people and I have worked and experimented together. We have learned how to do many things better, but we feel that we have hardly begun. Far more can be done 'if God puts wind in our sails.' We thank God for the great care and generosity of Church World Service. The churches of America have made our dream come true. We have been strengthened and encouraged by the help of our Christian friends in the United States. Church World Service has been the Good Shepherd. We wish the United States to know that we want to be able to help ourselves. What CWS has done for us has been a great lesson, for now we see that by God's grace we can help others in the same way. We ask God's blessing upon Church World Service and the American churches. We ask our visitor to tell the American people of the great love and gratitude we have in our hearts."

Children Are Your Riches



Hays Weekday Church School class in session at Union Baptist Church, Cincinnati, Ohio. There are 68 centers for weekday religious education in Cincinnati, with an enrollment of 11,467 and a staff of 13 full-time and eight part-time teachers. Classes are chiefly for the third to sixth graders.

By ELIZABETH M. HANNA

AFTER many years I met one of my former weekday church school pupils at a Religious Emphasis Week program at the University, where I was a speaker.

"It is because of you that I am going to be a missionary," he told me.

His only contact with the church had been the weekday church school, but when he was on Okinawa he suddenly knew he needed more of what it had given him. Upon his return to the States he persuaded his younger sister and his father and mother to become members of the church with him. They joined the church in which he felt at home, where he had once attended weekday church school classes.

Since our conversation that day he has finished his training and become a medical missionary.

"Children Are Your Riches" is the title of a little folder which briefly describes the weekday church school system sponsored by the Council of Churches of Greater Cincinnati. The people of Cincinnati have taken hold of this program because they feel that *children are their riches.* An artist, an advertising man and a poet gave freely of their time and talents in the preparation of the folder. But these are only a few we might mention. Throughout the years, the consistent efforts of interested leaders and laymen of the church, business and professional people, parents—all have contributed to whatever measure of success has been attained by the Cincinnati program.

Weekday church school classes in Cincinnati were first organized in the fall of 1924 by the Hamilton County Council of Religious Education. Through a merger in 1938, this organization became the Department of Religious Education of the Council of Churches of Greater Cincinnati, under whose supervision the schools have since been conducted.

When the system was organized, 1,665 boys and girls were reached through 13 centers, and seven teachers composed the staff. This fall an enrollment of 11,467 was reported from 68 centers and the staff has grown to 21, 13 full-time teachers and eight part-time. This religious instruction is offered mainly to children in grades three to six. A few first and second grades are included.

While the Cincinnati system is under the general supervision of the Council of Churches, it is partially decentralized.

Children from Condon Weekday Church School (for crippled children) leaving the bus at First United Church (Presbyterian and Congregational), where these classes are held.

Mrs. D. R. Hanna is director of religious education of the Council of Churches of Greater Cincinnati, Ohio.

Throughout the years, local groups have been responsible for the promotion and financing of the schools in the various neighborhoods. These groups function through an ogranization, or committee, arranged by the churches, and do much toward creating community interest and cooperation in the program. Cincinnati, like many other large cities, has neighborhoods where there are no churches to assume this responsibility. For as many as possible of these, as well as special schools, like the Condon School for Crippled Children and the Children's Convalescent Home, the Council of Churches provides the funds through its religious education budget. Classes for the Oral School for the Deaf are an exception to the above. For many years a men's group of one of the churches has sponsored and financed these classes.

The Council's religious education budget also provides for the general supervision of the system, including secretarial duties and the cost of general promotion. The total Council budget for 1956 is $92,313, of which $32,704 is for religious education. About two-thirds of this amount is for the week-day church school program. However, this is only the direct expenditure of the Council of Churches. Most of the schools are financed by the local communities, whose combined budgets amount to about $40,000.

At the present time, the schools included in the Cincinnati system represent ten different boards of education, the Cincinnati board, boards of several smaller surrounding municipalities, county and township boards. Throughout the years, a very pleasant relationship has been enjoyed with the public school personnel. This has been expressed in letters from public school people cooperating with the Cincinnati Weekday Church School system. Mr. James D. Stover, assistant superintendent of schools, wrote: "It is our belief that the results (of the weekday program) are good. The type of material used, the curriculum, the teaching methods, are all sound and we feel that the influence could only be for good."

Many principals have recommended the classes highly and revealed a sincere desire to cooperate with the Council in carrying out the program according to the interpretation of the Supreme Court. One said "We need this program for the children of today. Every child must have moral and spiritual guidance so that he will have a feeling of responsibility and some control of how to use the knowledge which the schools give him. Morally and spiritually, we must keep abreast of the times, so that we will develop men and women who can use the new powers that are developed in a Christian way."

I am reminded of Ted, a large boy, loud boisterous, and the problem of the sixth-grade weekday church school class. He got his satisfaction in being the center of attention through misbehavior. One day, quite unexpectedly, I realized part of the problem and gave him a means of making a contribution to the work of the class.

As we were studying "How Our Bible Came to Be" and the first book ever to be printed on the printing press, I asked for someone to make the report. Ted raised his hand.

"I can do that," he said, "my father knows all about printing."

Asked what his father did, he said he was a typesetter. Because most of the fathers in that area were professional people, I praised the ability and the profession of a typesetter, telling how typesetters corrected the mistakes a writer and a proof-reader had missed. Ted beamed. Others in the class said:

"Your father must be really good at that, Ted."

The following week Ted made the finest report I have ever heard on the printing press and the Bible. The children praised Ted and his father. Ted had changed. Now he could get attention by participating in the "weekday" lesson and through his father's having gained stature in the community.

Weekday church school classes within the Cincinnati system are on staggered released time and meet in nearby churches. No child may be enrolled without the written consent of one of his parents. A card is provided for this purpose. It is made up of three parts. One is a letter to the parents briefly explaining the program. A second is a record card which asks for information about the child and his parents. (Later, after the weekday church school teacher has copied the information on her record sheet, these cards are made available to the ministers of the community for further follow-up.) A third card is addressed to the public school principal, asking him to excuse the child to attend the classes, and is signed by the parent. This card is kept on file in the principal's office.

Several years ago, the Council appointed a special committee to make up a set of standards for the system. This resulted in the following:

"For teachers: A degree in education and religious education, or a degree in religious education from a recognized religious education school. Letters of recommendation regarding professional experience, quality of instruction, general religious background, morals, attitudes and health.

"For community groups (neighborhood organizations or individual churches):

"Financial responsibility includes salary on the basis of the minimum public school rate, social security, sick leave and cost of adequate supplies.

"Housing requires the use of a room large enough to accommodate 35 children, equipped with tables, chairs (of the proper size), blackboard, piano and cupboard space. There should be proper heating, lighting and toilet facilities. Every precaution should be taken to safeguard the pupils from bodily harm while in the church building and in coming from and returning to the school.

"Children from only one public schoolroom should be allowed to attend these classes during any one period—preferably five periods each day—no more than six.

"In addition to the financing and taking care of the physical setup of these religious education classes, the local communities are responsible for promotion of the program, and, above all, a high sense of responsibility regarding the teacher and the boys and girls involved.

"For the Council of Churches: Financial responsibility the same as the community group, so far as teachers are concerned. Cost of overall supervision and secretarial work. Provide record sheets, loose-leaf containers, parents' request cards, printed folders, audio-visual resources, equipment, books for use of all the teachers.

"In order to carry on the program properly, there are to be regular staff meetings for the teachers. A regular schedule of class visitation is to be followed, including periods of demonstration teaching. Time is to be given to personal conferences. Teachers are to be sent to state and national conferences on weekday religious education, when possible."

The curriculum chosen is decided upon by the Curriculum Committee. Membership on this committee is by representation from different denominations of the people who are qualified to judge curriculum. They specifically have in mind that the Cooperative Series written especially for weekday church schools should be used. However, they try in every instance to take an area of experience and relate it to the social studies of the public school. For instance, when a child in the sixth grade in a weekday church school is learning about "How Our Bible Came To Be," the public school is teaching the contributions that the people of Egypt, Mesopotamia and Israel made to the world. The child can readily use this background and knowledge in his study of man's search for God through the Old Testament stories and, at the same time, realize that the greatest contribution of all was made through this book we call the Bible.

The curriculum committee does not consider a text just because it is available, but each member reviews it and

(*Continued on page* 16)

1957 Calendar of Observances

Sponsored By The National Council of Churches

Jan. 6-13: Universal Week of Prayer

Observed since 1846 in Protestant churches throughout the nation, beginning on the first Sunday of each New Year, ending on the second Sunday, to emphasize that prayer is a vital force for developing a closer relationship with God and ourselves. Objective: prayer by small interdenominational groups. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Jan. 20-26: Church and Economic Life Week

First authorized in 1949, its purpose is to emphasize the responsibility which the Christian faith lays upon Christians for building Christian principles into their economic relations and decisions. The week begins the third Sunday of January each year. Sponsoring unit: Department of the Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.

Jan. 27-Feb. 3: Youth Week

Its purpose is to give young people an opportunity to declare their common faith and to express this faith in community planning and action. The observance seeks to provide young people with an opportunity to dramatize the place and purpose of youth in the program of the church and the community; to build and strengthen a fellowship between adults and young people in the church; to bring unchurched youth into active, full relationship with the church; and to help bring a greater awareness of Christ into everyday living. The focal point of Youth Week is YOUTH SUNDAY, using for 1957 the theme: "Consider Your Call." Community youth work and services are emphasized on Feb. 3. Sponsoring unit: United Christian Youth Movement, 257 Fourth Ave., New York 10, N. Y.

Feb. 10: Race Relations Sunday

Observed since 1923 on the second Sunday in February to stress the importance of brotherly love, regardless of race, color, or creed. "Any discussion of segregation in America against the background of moral principles emphasizes the urgent need for prophetic voices," says the 1957 Race Relations Sunday Message, "For All . . . A Non-Segregated Society." Sponsoring unit: Department of Racial and Cultural Relations, 297 Fourth Ave., New York 10, N. Y.

Feb. 17: Universal Day of Prayer for Students

The Day of Prayer has become an occasion for the joint celebration by a fellowship of students and by churches coming together—in praise and thanksgiving to God, and in petition and intercession for His universal community of students. Authorized in 1895 by the World's Student Christian Federation, of which the United Student Christian Council is the American section, its purpose is to unify in prayer Christian students throughout the world. It is celebrated the third Sunday in February. Sponsoring unit: United Student Christian Council, 257 Fourth Ave., New York 10, N. Y.

Mar. 8: World Day of Prayer

Its purpose is to unite all Christians in a bond of prayer, to give individuals an opportunity to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will. Begun in 1887, it provides support for home and foreign missions. In 1956 it was observed in 20,000 U.S. communities and in 142 countries around the world. Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

Mar. 21: One Great Hour of Sharing

Established in 1948 by Church World Service, its purpose is to enable the participating denominations in the United States to secure funds for their ministries in world relief and reconstruction. Some of the projects this year will be in Hungary-Austria, the Middle East, Korea, and India. Sponsoring unit: Church World Service, 215 Fourth Ave., New York 10, N. Y.

Apr. 21-June 9: Easter to Pentecost

The purpose of this annual interdenominational observance of the "Fifty Great Days" from Easter to Pentecost is to help conserve the pre-Easter evangelistic results, to keep churches alive to the opportunities for evangelism that follow Easter, to provide the churches with another ingathering of new members on Pentecost and to observe the ten days from Ascension Day to Pentecost with special emphasis on prayer. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Apr. 28: National Christian College Day

First authorized in 1950, it is designed to call attention to the Christian colleges and their distinctive genius, to help the public in general and church members in particular understand the contribution Christian colleges make, and to develop a strong interest in the financial support of church-related colleges. It is observed in April, on the second, or if necessary the first, Sunday after Easter. 1957 theme: "Education That Is Christian." Sponsoring unit: Commission on Christian Higher Education, 257 Fourth Ave., New York 10, N. Y.

May 3: May Fellowship Day

Observed on the first Friday in May since 1931 to foster closer fellowship among Christian women, its purpose is to enable Christian women to unite locally in fellowship and action on some community project as an integral part of the ecumenical movement. The 1957 theme is "Free Schools in a Free America." In teaching about religion, the school can do much in witnessing to the fact that religion is an essential factor in our cultural heritage. It is a Christian responsibility to see that our nation's schools fulfill their heritage as free and voluntary institutions of learning. Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

May 5-12: National Family Week

It begins the first Sunday in May and ends on Mother's Day. Its purpose is to provide additional motivation for home and church cooperation. It emphasizes the rededication of home and family to God. The 1957 theme is "God is Our Hope." Sponsoring unit: Department of Family Life, 257 Fourth Ave., New York 10, N. Y.

May 12: Festival of the Christian Home

The Festival of the Christian Home, a later addition to National Family Week, represents an attempt to culminate the week's observance in a second Sunday emphasis on family life. The purposes of both observances (Christian Family Week and the Festival of the Christian Home) are to bring to the attention of the American people the importance of the family, some of the problems of the family and the responsibility of the church and community for an atmosphere conducive to family health and spiritual welfare. Sponsoring unit: Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

May 26: Rural Life Sunday

Included in the calendar of the Christian Year since 450 A.D. as Rogation Sunday, it is observed on the fifth Sunday after Easter. Its purpose is a time for prayer for the workers in the fields and for the seed in the good earth. More recently the emphasis has been on the meaning of Christianity for rural life and of rural life for Christianity. It emphasizes that all our living comes from the country. It is observed in both rural and urban churches, often with an exchange of rural and urban pulpits. Sponsoring unit: Department of Town and Country Church, 257 Fourth Ave., New York 10, N. Y.

Sept. 1: Labor Sunday

The emphasis on the religious aspects of the observance of Labor Day is of comparatively recent origin, but it is completely in accord with the purpose of the day, since it is a day set aside for men to realize that they possess a God-given dignity and are charged with duties of service to their fellow men. Sponsoring unit: Department of Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.

Sept. 29-Oct. 6: Christian Education Week

Its purpose is to make people aware of their stewardship responsibilities in the home, church, and community and of the understanding that our blessings are received in trust from God and are to be used in His service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love. The theme is "Learn to Give—Give to Learn." Sponsoring units: Department of Stewardship and Benevolence, and the Division of Christian Education. 257 Fourth Ave., New York 10, N. Y.

Oct. 6: World Wide Communion Sunday

Most Protestant denominations around the world hold special communion services on the first Sunday in October. The purpose of this observance, begun in 1940, is to secure the attendance of Christians at the communion table at their own church. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Oct. 13-20: Churchmen's Week

Churchmen's Week is symbolic of the present-day partnership that exists between clergy and laymen who realize that they, too, are the church and are equally responsible for its ministry. The opening Sunday, Oct. 13, is Men and Missions Sunday, which since 1931 has helped to dramatize the churchman and his relationship to worldwide Christian missions. Interchurch Laymen's Fellowship rallies are held at mid-week. The part that men play in the life of the church gets special emphasis when laymen take over entire Sunday morning worship services on Laymen's Sunday, Oct. 20. The 1957 theme is "My Father's Business." Sponsoring unit: General Department of United Church Men, 257 Fourth Ave., New York 10, N. Y.

Oct. 20: World Order Sunday

Belief in the community, not only in the sense of our common loyalties as citizens, but as being brothers working together for the greater glory of God, is the essence. To meet the total needs of the community, the nation, the world, churches must pool their best efforts and work together. Sponsoring unit: Department of International Affairs, 297 Fourth Ave., New York 10, N. Y.

Oct. 27: Reformation Sunday

The interdenominational observance was authorized in 1947 after Lutheran and other denominations had been observing it annually on the last Sunday in October (or Nov. 1). It is observed in hundreds of U.S. communities. A pageant, "Voices of the Reformation,"—Reformation figures speaking in 20th Century language—will be available in pamphlet form for 1957. Sponsoring unit: Department of Evangelism, 257 Fourth Ave., New York 10, N. Y.

Nov. 1: World Community Day

Established in 1943, its purpose is to define Christian responsibility in international relations, to interpret world community in terms of today's situations. An offering is received for the undergirding of the Christian women's action program for world peace. The 1957 theme is "Bread, Freedom, and Dignity," based on Isaiah 65:21—"They shall build houses and inhabit them; they shall plant vineyards and eat their fruit." Sponsoring unit: General Department of United Church Women, 175 Fifth Ave., New York 10, N. Y.

Nov. 10: Stewardship Day

Held annually since 1934, Stewardship Day is designed to encourage greater giving to God in expression of our gratitude for His gifts to us. The 1957 theme is "To Give Is To Live." Sponsoring unit: Department of Stewardship and Benevolence, 257 Fourth Ave., New York 10, N. Y.

Nov. 24-Dec. 1: Share-Our-Surplus Week

During the Thanksgiving season, the annual special appeal for the Share-Our-Surplus program is made by Church World Service. Through this program U.S. government surplus foods, such as milk, cheese, wheat, rice, and beans, are made available for distribution overseas. More than 100 pounds of food are distributed for every dollar contributed. Community Thanksgiving services are held throughout the nation, as well as three spotlight services, including the National Capital Service in Washington, D. C., on Nov. 24. Sponsoring unit: Church World Service, 215 Fourth Ave., New York 10, N. Y.

Children

(*Continued from page* 14)

makes recommendations or lists criticisms. After a text is chosen by the committee, six teachers experiment with it in classes with children of various backgrounds and abilities. The teachers report to the committee as to the success they have had with it. If the reports are favorable, the text is then used as a part of the regular curriculum. The work does not stop here. The teachers are now expected to bring in suggestions as to new approaches, creative activities, Bible material, songs, pictures, poems and stories. From these a guide is mimeographed for all the teachers to use. This enriches the text and makes it adaptable to a particular group of children or a particular community.

One young Cincinnati minister thoroughly sold his church on the weekday church school program. As a result of his enthusiasm, his church now not only supports the weekday church school in its own community, but finances others as a missionary effort. As a boy, this young man attended these classes from the third to the sixth grade. He could not forget the impact this made upon him and his remark to me was:

"Mrs. Hanna, if you just live long enough, you will have no trouble financing these schools. When the children attending the classes today are grown and become the leaders of tomorrow, they will see to it that the children who come after them have the benefit of the weekday church school classes too."

In a florist shop one day I noticed a young man looking at me. Finally he asked: "Could you be Mrs. Hanna, who taught weekday church school at Westwood a long, long time ago?"

I hated to admit the "long, long time ago," but replied that I was Mrs. Hanna.

He told me his name and said that when his little niece had brought home a parent's request card, he had said to his brother:

"Be sure to let Jean go to church school. Remember how we liked it?"

I thought to myself, isn't it wonderful to see someone later on and learn how much they've gotten out of it?

Then the young man shook his head.

"I can't remember a single thing you ever taught me," he said.

I gasped, "No, oh no!"

But he added, "I was sure of one thing—you loved each one of us."

Church Members

(*Continued from page* 9)

church members, and New Mexico with 71.3 per cent, all of the Far Western states fall below the national average in church membership.

In the states showing high church membership, more than 75 per cent of the 1950 white population were church-related, while the low states have less than 45 per cent.

The state ranking is based on an adjustment of Protestant figures to compensate for the fact that some denominations do not count children as members, by contrast with other Protestant groups, Roman Catholics and Jews.

Outlook

Can We Stand Abundance?

AMERICAN prosperity is a continuing fact of mounting proportions. Shortly before Thanksgiving a headline in the *New York Times* read: "U. S. Output Rises to Record Level of 414 Billions—Target Now 500 Billions." The glittering surface of American life —1956 style—makes for complacency, shallow optimism, and the mood for national self-congratulation. But what lies beneath this surface?

How to distribute our over-all abundance equitably among all segments of our population; how to share wisely and humbly the abundance we have with a world where hunger is still the normal pattern of living for hundreds of millions from cradle to grave; how to become prepared to use the added leisure of that not-too-distant 30-hour work week; how to cultivate personal and family standards of spending in a culture whose salesmanship-apparatus is uniquely geared to create ever-new wants—in such areas our response to God is tested daily as individuals, families, and a nation. In Church and Economic Life Week at the end of January, the query, "Can we stand abundance?" is lifted out for conscience-probing and soul-searching. In its all-inclusive setting, this question calls for discerning the right relationship between the "abundant life" and our abundance of possessions.

Earl Frederick Adams

A MAN'S life is always its own best commentary. When his days of earthly activity are done, no words can add meaning and glory to what he was, or change the record, if ever that were desired. All one need to say is "Thank God for such a life!" So all his friends and colleagues feel about Earl Adams, whose sudden passing was, in the phrasing of another, as though he had "stepped right over into heaven with his boots on."

The outlines of his career have been amply rehearsed elsewhere, and there need be no more than passing reference to his parish ministry, his various executive and administrative posts, and his final assignment as the important liaison officer in Washington for the National Council of Churches which he so largely helped to bring into being.

What his many associates cherish most of all is the recollection of his warm and genial personality, of the sort that inspired confidence, and evoked a steadfast loyalty. It was his own basic integrity and Christian devotion that furnished the foundation for the insights and imagination, the tact and the tenacity of purpose, that characterized his dealings with individuals and his direction of organizational matters. His was always a wise counsel, uniting discretion with prophetic determination.

It can truly be said of Earl Adams, as Hillis said of Tennyson—"He who went toward death with the faith of God strengthening his heart went through life with the light of God shining upon his face."

The Passing of a Pioneer

WHEN Dr. Charles S. Macfarland died on October 26th, at the age of ninety, those whose recollections go back as far as the 1920's realized that the movement of Christian unity had lost one of its great pioneers.

More than any other single person, Dr. Macfarland was the builder of the Federal Council of Churches during its formative years and thus laid important foundations for the National Council of Churches of today. He joined the staff of the Federal Council in 1911 while it was still in its infancy. A year later he became its general secretary and continued to be its guiding spirit until his retirement at the end of 1930.

One of the most creative aspects of Dr. Macfarland's leadership had to do with the social responsibility of the Church. Indeed, his interest in united action by the churches was due in large part to his ardent concern that they should count more strongly in advancing human welfare and securing social justice. While still a young pastor in South Norwalk, Connecticut, he had interested himself in the problems of labor unions at a time when a minister was sure to be criticized for doing so. He had an overflowing compassion for those who did not have a decent standard of living for their families or adequate opportunities for their children. He felt moral indignation when "little people" were pushed around by the powerful. He had a deep sympathy with the Negro people as they struggled upward in the face of age-old prejudices and discriminations. He initiated many of the concerns which are now taken for granted as a part of the National Council's program.

Another area in which Dr. Macfarland left his stamp upon the churches was in their relation to international affairs. He was thinking and acting in ecumenical terms long before the word "ecumenical" had come into its present usage. His view of the Church was always world-wide. From his earliest days in the Federal Council he was trying to develop it as a center through which the American churches could enter into fuller fellowship and cooperation with the churches of other lands and thus be a more potent force for peace. At the end of the first world war he joined with Adolph Keller of Switzerland and several other European churchmen in founding the Central Bureau for the Relief of the Churches of Europe. He also had a major share in planning the Universal Christian Conference on Life and Work held in Stockholm in 1925 and in the continuing program which grew out of it.

These two international undertakings were key factors in the development of the World Council of Churches. We who today rejoice that 165 different denominations in 50 nations in five continents are joined in the World Council, thinking of Dr. Macfarland and his little group of colleagues of a generation ago, cannot forget that "other men have labored and we have entered into their labors."

The CHURCHES WORKING TOGETHER

CONCERN FOR "SENIOR CITIZENS"

More and more councils of churches are giving attention to the problems of "senior citizens." Florida, which has an increasing number of elderly people, many of whom have come there to spend their retirement, is holding a series of institutes on the needs of "senior citizens" in nine cities. The institutes are under the joint auspices of the Florida Council of Churches and the General Extension Division of Florida.

The one-day programs are interdenominational and are designed particularly for clergymen, lay social workers, and older individuals interested in developing "senior citizen" programs.

WORLD ORDER CARAVAN

Early in October the Maine Council's World Order Caravan attended sessions and seminars at the United Nations and visited other points of interest in New York City. The group was made up of 13 carefully selected young people and four adult leaders representing nine denominations. On their return home, the young people speak on their experiences to church school classes, youth and adult groups, service clubs, etc. The project has been carried on for several years with increasing momentum.

So far as the OUTLOOK knows, Maine is the only local church council which officially conducts a United Nations trip for young people. There are, however, a number of state and city councils which sponsor such tours for *adults*. One of the most ambitious of these projects is that of the Indianapolis Council of Churches. The tour is an annual feature of the council's activity and the council secretary and the head of the local United Church Women accompany the party as escorts.

OREGON TO HELP INDIANS

The Oregon Council of Churches and Willamette University jointly sponsored a conference of 200 persons to consider how the churches may help the Klamath Indians obtain jobs and schooling. A. Harvey Wright, Oregon director of Indian education, suggested that church members invite Indian delinquents to their homes, educate them and give them the environment to which they are entitled. Congress has passed a law turning the trusteeship of the large Klamath reservation over to the Indians in 1959, and the churchmen feel the Indians are not yet ready for the responsibility of owning the land.

"NEW DAY MISSION"

Evansville, Ind., was the scene of Dr. Alan Walker's first campaign in this country sponsored by an interdenominational group. The Australian Methodist evangelist conducted a week-long mission under the auspices of the Evansville Council of Churches. The meetings were held in the Municipal Stadium, which seats 11,000.

BROADCASTING TECHNIQUES FOR FUTURE MINISTERS

The NBC, in cooperation with the Protestant Council of the City of New York and the Reform Rabbinic School, is offering a course in religious telecasting for future clergymen, designed to give them basic experience and understanding of radio and television techniques. Ten bi-weekly sessions are planned. Although the course is intended chiefly for theological students, clergymen of all denominations may apply.

This is believed to be the first such project for theological students of different faiths. Specialists from NBC network and local radio and television studios will participate on a voluntary basis. Classes will deal with programming, documentaries, panels, interviews, sermons, drama and all aspects of religious programs on radio and television.

Miss Leslie S. Bidwell, executive secretary of the radio and television department of the Protestant Council, and Rabbi Philip Hiat, radio and television coordinator of the N. Y. Board of Rabbis, will work with WRCA-TV in organizing the project.

URGE SCHOOL BIBLE-READING

The department of religious education of the Massachusetts Council of Churches has inaugurated a campaign to have its 87 local councils of churches urge daily Bible-reading in the public schools.

Dr. Olivia Pearl Stokes, head of the department, says that the law provides for Bible-reading in the public schools and that Protestant, Catholic and Jewish faiths have endorsed selected portions of the Wesson Syllabus, published in 1951, as acceptable.

The major areas acceptable to all three faiths relate to God in Nature, the Majesty of God, God and the World, God's Laws, Keeping God's Laws, God Our Source of Wisdom, Stories of the Early Patriarchs, Stories of the Early Prophets, God our Heavenly Father, Love for Others.

YOUTH WORK PRESSING

A fund of half a million dollars for emergency needs of its youth work program is to be raised by the Protestant Council of the City of New York.

The money will be used to establish a home for dependent and neglected children, to maintain the council's existing youth centers and create new centers.

About $400,000 will be set aside for the proposed home and the balance of $100,000 will go for youth centers housed in churches of low income neighborhoods, which are generally unable to meet the rising costs of keeping their buildings open during weekdays when the community program is carried on.

PRAYER LABORATORY

An interchurch prayer laboratory or spiritual training center has been opened in Portland, Me. The experiment grew out of the "University of Life" and its classes on "The Healing Ministry of Jesus," sponsored by the council of churches last April. It meets every Wednesday evening and is open to all believers in prayer who want to be helped and to be helpful. It is planned to secure the cooperation of experienced counselors and therapists, with the possible development of a spiritual clinic, and to help any member of the group to develop a prayer group in his own church under his pastor's direction.

CHURCH PARKING SPACE IMPORTANT

The Church Federation of Greater Chicago recently sponsored a city-wide conference on church architecture accompanied by an exhibit of the best in church buildings.

In his address to the conference, Dr. C. Harry Atkinson editor of *Protestant Church Administration and Equipment*, stressed the importance of providing ample parking space for churchgoers' cars. Medium-sized churches should have a site of at least five to seven acres to provide adequate off-street parking space, he said. A good formula is one parking space for every four persons seated in the church's nave.

The National Council, the Illinois Council and the Church Architectural Guild helped sponsor the conference.

Mexican Protestants Have "First Fire" of Newly-born Christians

By DOROTHY S. MACLEOD

Mrs. W. Murdoch MacLeod, general director of the National Council's Department of United Church Women, recently spent two weeks visiting the work of Protestant churches in Mexico and attending interdenominational meetings, with three other representatives of United Church Women.

"COFFEE light, toasted English", from the hurried New Yorker, as he mounts a stool at the breakfast counter on the way to work, is a far cry from the tempo and temperament of the average Mexican. No doubt we "United Statesicians", as they call us, would do well to learn from them in this respect. The afternoon siesta, when stores close and day meetings recess for several hours of rest, is fact, not fiction. For the heat of the midday sun can "beat upon the head" with intensity, until one is more fully appreciative of the story of Jonah's gourd vine.

But along with their conscious effort to move more leisurely, due to altitude as well as the sun in some places, the Mexicans, with utter disregard for time, move early and late and for long hours at a time. Meetings start when people arrive and a two to three-hour church service for children and adults is normal procedure. The zeal, like that of the early Christians, and the enthusiasm manifested by their group singing fairly lifts one to the heights.

The delegation of four women representing United Church Women of the National Council of the Churches of Christ in the United States of America (Mrs. J. Birdsall Calkins, Arlington, Va.; Mrs. L. Melvin Nelson and Mrs. Roy M. Smith of Evanston, Ill., and myself, general director of the Department of United Church Women) spent two weeks in October visiting the work of the churches in Mexico. No, we shall not write the proverbial book, for the more we learned, the more we knew we didn't know. But the group was an interdenominational one and this served to give us an overall picture of the work of Protestants in Mexico.

We went primarily as fraternal delegates to the meeting of the XXX Assemblea General de la Union Nacional de Sociedades Femeniles Cristianas. This met in connection with the LIX Gran Convention Nacional Evangelica, followed by the smaller delegated body of the National Council of Churches in Mexico. The meetings were held in the Disciples Church in Aguascalientes, and we were entertained in the Morélos Social Center of that denomination. While there we visited a farm school under the direction of Disciples missionaries. One of them is an agriculturalist, teaching Mexican boys methods of farming, irrigation and crop rotation, that the economic conditions of their country may be improved and the masses of poor people may have more of the necessities of life and a new sense of human dignity.

At Guadalajara, a beautiful city in which we were entertained in homes for two days, we visited hospitals, orphanages, schools and churches of the Congregational and Baptist communions, including also one Episcopal school. According to a comity agreement made in 1917 at Cincinnati, O., Mexico was divided into eight regions with each of the mission boards assigned to work in a particular region. (This agreement, though still in force, breaks down at points!) What a wise decision! For denominationalism is an instrument for evangelizing and not an end in itself. In a Roman Catholic dominated country one is conscious of less need for denominationalism and more earnest desire for the united efforts of Protestants.

In Mexico City we were guests of Presbyterians US and USA, and visited one Methodist school for girls. We were most interested in the Union Theological Center and the Union Publishing House, which serve all the communions. The former, with its new building, is fast becoming a Protestant center in that great, sophisticated city. According to law, the pastors of churches must be Mexican—missionaries work with them and in many instances direct schools for limited numbers of Mexican youth, boys and girls.

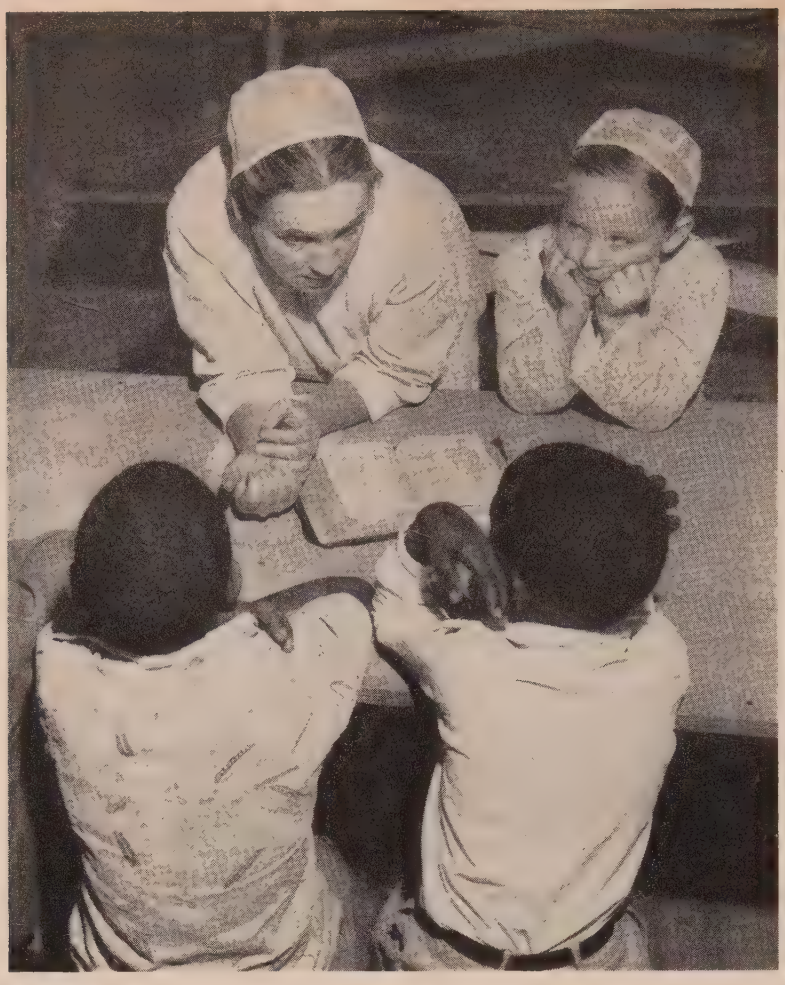
The majority of the 25,000,000 people in Mexico, which is one-fourth the size of the United States, live in small rural villages; about one-third are pure Indian, nearly two-thirds are *mestizo,* or a mixture of Spanish and Indian strains, and the small remaining percentage are descendants of Spanish and other European groups. Only four percent of the population compose the Protestant community.

To visit for as long as a forthnight a predominantly Roman Catholic country was for me a revealing experience. One can scarcely reconcile the proverbially large, twin-spired stone cathedrals in villages and countryside, which tower over the adobe huts, with the visible poverty of the people. To see old people and children, men and women, approach the interior of the cathedrals on their knees and to observe the apparent worship of the Virgin, rather than Christ, was startling. I learned that history was made on one day of our visit, when news of Protestant work was reported in two daily papers and for thirty minutes on the radio, and the film, Martin Luther (in Spanish) was permitted a showing in a church. For us, who so often take our freedom of speech in press and radio and our freedom of religion for granted, the courage required to be a Protestant in this situation is beyond understanding.

Protestantism has made its influence felt in Mexico far beyond that which might be expected. It has made rapid strides in education by furnishing hundreds of trained teachers and educational leaders; by supplying some of its social and political leaders and through improved health conditions. We rejoice to see Americans, who belong to their own churches in Mexico City and Guadalajara, becoming a part, also, of the work of the Mexican churches, speaking Spanish and having a deep appreciation of the Mexican culture and art. It is through such a fellowship of mutual interest, concern and understanding that a world Christian community can become a reality.

Mexico is a part of our own continent —I had, consciously, to remember not to speak of America, but of the United States of America. The Protestant Christians there should have more of our support, both spiritual and material. We need what they can give to us of the "first fire" of the spirit of newly-born Christians, for their Christianity is not without persecution and great human sacrifices and is thus rich in meaning for them. There is a mutual need for Christian fellowship across border lines; for a sense of belonging together in the great household of God; for a strength to be realized in united effort; for allegiance to "one Lord, one Faith, one Baptism".

Flowers and vegetation grow luxuriantly in Mexico. It is said that once a telephone pole sprouted in the earth. Just so fertile is the soil for the planting of the Gospel among potential Protestant Christians in Mexico.



Mennonites Among Us

Their Christian Service to Migrant Workers

By GERALDINE SARTAIN

IT'S nap time and 30 youngsters, mostly toddlers, are tucked into cots in "the most beautiful child-care center for migrants in the country."

Each child's toothbrush, towel and wash cloth hangs on a hook beneath his name in the washroom; his outdoor clothing is put away in his tiny locker. Games, toys, a table for finger painting, a doll house corner await in the playroom. When the pre-schoolers come storming out of the nap room ready for fun, laughter and an air of happiness fill the place.

The playground outside has swings, slides, and a wondrous tree house set on a wide platform where the branches fork. Here on any good day delighted youngsters let down a basket to haul up their afternoon snacks.

This spacious, well-planned center at the edge of deep pine woods a short distance from Ulysses, Pa., was built by the hands of a group of men and women volunteers from the Lancaster, Pa., Conference of Mennonites.

Aside from the comfort and beauty of the new center, it is remarkable for the quality of cooperation that has gone into its operation.

The Farmers' Association invited the Mennonites to set up the Ulysses center at the new labor camp the association had built for 3,000 Negro migratory workers who pour into Potter County when beans are king.

Since running a child-care center is a highly specialized job that calls for more than willingness, the Mennonites, who were cooperating with the local migrant committee, the Migrant Ministry of the Pennsylvania Council of Churches and the National Council of Churches' Division of Home Missions, sought technical guidance.

Mrs. Monica Owen, who directs the Migrant Ministry's national training and field program, responded. She gave a hand to 10 young men and women of the Mennonite Voluntary Service as they cared for the youngsters, ran worship and fun nights for the parents and drove a Harvester station wagon to the outlying camps to bring some spiritual life and play to the doors of the tired workers and their children.

The VS'ers distributed more than two tons of clothing to these groups, too, and helped at another child care center directed by the Department of Home Economics of State College.

This ministry is one service Mennonites are carrying out in several states as a part of the Migrant Ministry. Although not members of the 30-denomination National Council of Churches, Mennonites work closely with its Division of Home Missions and are members of the Divisions of Christian Education and of Foreign Missions.

In serving their fellow man, they have joined hands with other Protestant

churches through the Migrant Ministry as a demonstration of their desire to work cooperatively. Team leaders have said, "We hope there will be opportunities to share this work with other Christians in the community."

Their emphasis is on a "faith and works" type of practical Christianity. They believe that the social and physical welfare of people is as important as their spiritual needs; that the way to reach a soul may well be through total practice of the simple commandment, "Love thy neighbor."

That is why young Mennonites give a year or more of their lives in Christian service. Their units all over the country are made up of these young men and women.

Mrs. Owen has worked with Mennonite VS'ers from the Atlantic to the Pacific. For five years she has visited them each winter to develop in-service training at Homestead and Immokalee, Florida, where they operate demonstration child-care centers for migrant children and carry on full programs for adults as a part of the Florida Christian Ministry to Migrants. Most recently she has worked with them in Arizona and New Mexico.

She feels, as do other Migrant Ministry staff throughout the country, that they do an exceptional job. The skills in home management possessed by the girls and in practical matters of farm and home by the men, as well as their total conviction and religious dedication are a great contribution.

One of their most exciting accomplishments has been their part in the transformation of migrant life in Immokalee. When the VS'ers first began their service in this Everglades boomtown five years ago, no doctor was within 40 miles, and there was no housing or sanitation for the Texas Mexicans and Negroes flooding in to pick the vegetables grown on thousands of acres of newly reclaimed land. They huddled in tar-paper shacks and lean-tos fashioned from tin cans.

A Mennonite Central Committee unit member reads a Bible story to migrant workers' children in New York State. Young Mennonites give a year or more to Christian service.

Today a combination dormitory-nursery-chapel houses staff and gives migrants and townsmen a gracious social and religious gathering place and a well equipped child-care center. Housing and health conditions for migrants have been eased through constant education of town folk. Needy families are helped during freezes when no work and no wages are forthcoming.

At the huge government-built labor camp at Homestead, Fla., Mennonites cared for 165 different youngsters during the summer of '56 in another shining, gayly-decorated center. Furniture was built by hand, largely out of orange crates, but it was functional and attractive.

Cooperating with the Pennsylvania Council of Churches, Lancaster Conference also leads a year-round ministry, with emphasis on crop-time, for Spanish-speaking migrants at a dozen spots in Lancaster County. At the close of last season 850 migrants and townspeople joined a Spanish fellowship service and dinner.

Cotton-pickers and their families in the teeming slum-ridden San Joaquin Valley of California have known the warmth and help of Mennonite units from the Central Committee in Akron, Pa., ever since 1950. They visit a different camp each day, even bringing an impromptu nursing and first-aid program to migrants.

Two teams from the Akron group did an outstanding job in upstate New York last summer. One seven-man group held play programs and informal Bible school for children in 10 camps near Waterville. One girl of the team crawled on hands and knees through the bean rows as a picker the first day to get acquainted and to understand the hardships.

Here they had an emergency to deal with immediately—a Fourth of July fire. Panicky people ran back and forth, shouting and trying to save their few possessions. About half the camp—30 shacks—was wiped out. VS'ers canvassed the town for blankets, lined up those with cuts and bruises for first-aid, and served breakfast the next morning to the homeless.

A Hamilton, N. Y., six-man team directed worship, sports, hikes, games, folk dancing and parties for teen-agers in 10

(*Continued on page* 22)

At the recreation hall (left) games and books are checked out. The picture at right shows boys from Coit Camp in California.

Christmas

(*Continued from page* 5)

turing Christmas music and devotionals, for release to state stations. Also scheduled is a five-minute TV Christmas film and spot announcements which will make available to the TV audience a Christmas prayer embossed and in color.

Peoria Area Council of Churches, Peoria, Ill.—For the fourth year a representative committee has made plans to post some 24 outdoor billboards and distribute 500 posters to city merchants on the theme "Christmas Is Christ's Birthday." The committee will also have printed 50,000 small flyers using the same slogan, to be enclosed with December bills sent out by the city's utilities company.

Church Federation of Los Angeles, Los Angeles, Calif.—Its unique contribution is the promotion of simultaneous performances of *The Messiah* in over 75 areas.

Toledo Council of Churches, Toledo, O.—Plans include a Christmas parade headed by the Council's float and the Roman Catholic float, radio and TV programs and music at the railway station for three weeks before Christmas.

Oregon Council of Churches, Portland, Ore.—Posters urging a spiritual emphasis on Christmas have been placed throughout the state and local councils have been asked to cooperate.

Churches Arise to Crisis

(*Continued from page* 7)

American churches to the fact that greater than usual aid and assurances of jobs and homes will be needed in the handling of those who arrive in the next few weeks.

The extraordinary drain upon relief funds in the present crisis points up the annual Share Our Surplus appeal, which was launched Sunday, November 18.

According to Dr. Wilson, the 1957 Share Our Surplus appeal goal of $1,150,000 will permit distribution of more than $35,000,000 worth of foodstuffs through the worldwide volunteer network of overseas religious organizations cooperating under CWS and World Council supervision.

In a great international crisis the churches always respond.

Mennonites

(*Continued from page* 21)

camps. A sewing class set up by community volunteers attracted 40 women. Others flocked to a Bible study group and health education classes.

The Mennonite Relief and Service Committee with headquarters in Elkhart, Ind., helps migrants in Indiana, Arizona, Grants, N. M., and Mathis, Tex.

Five college-age young people, two of them trained nurses, put on health education classes near South Bend—in cooperation with county health officials, and with the St. Joseph County Council of Churches—for migrants harvesting mint, potatoes, tomatoes and cucumbers for a pickle "factory."

This is the sixth season that Mennonites have worked with Navajo migrants in the Pacific Southwest, spending half the year in Arizona and half in New Mexico. Now they've established a permament unit of VS'ers in Arizona where 100,000 men and women toil in the winter vegetable and cotton fields. On November 1, they set up shop near Phoenix as part of the Migrant Ministry.

In Grants, N. M., they bring informal school sessions right to the Navajo youngsters unable to attend government or public schools. Religious services are a colorful sight. Navajo mothers wrapped in blankets, holding swaddled babies in their arms, squat at the door of their hogans or gather around bon-fires to sing hymns and listen to the Christian message recorded in their own language. They love the phonograph and call it the "beesh hataali," or "metal it sings."

A dozen young people carry on a busy program with Latin-Americans home-based in Mathis, Tex. They run a hospital and clinic, a maternity home and nursery. A mother's club was formed last summer.

So it goes, wherever Mennonites go forth to serve.

A Message to the President

The President of the United States
The White House
Washington, D. C.

"As President of the National Council of Churches I assure you that we strongly support the policy of the United States as you have defined it to act through the United Nations in the crisis in the Middle East and in Hungary.

"We welcome the prompt action by the United Nations to stop armed conflict in the Middle East and effect withdrawal of hostile forces, meanwhile establishing a United Nations peace unit in the area. When the military situation is stabilized we urge vigorous concerted efforts by the United States along with other countries through the United Nations toward just and durable political settlements and also constructive working arrangements, and, where possible, long-term solutions for economic and social needs of the whole region.

"We welcome the United Nations action condemning the use of Soviet military forces to suppress the efforts of the Hungarian people to reassert their rights, demanding the withdrawal of Soviet forces, arranging for relief measures for the people in Hungary and for refugees, and requesting the admission of United Nations observers. The moral force of world opinion should be heeded in every responsible action which may help to make for more justice, freedom and peace in Hungary and other oppressed areas. The churches are acting through their relief and refugee agencies to bring food, clothing, medicine and spiritual help to meet human suffering. We are also working through Church World Service in cooperation with the World Council of Churches to respond to your action for resettlement of Hungarian refugees.

"The churches have steadfastly supported and sought to strengthen the United Nations. They have also urged our government to make fuller use of the facilities and potentialities of the United Nations. We now welcome the increasing appreciation of the United Nations in our country and abroad for its effective use of moral power as an operating force in a world where war has become an anachronism.

"We rejoice in the practical achievement of the Uniting for Peace Resolution being applied against great powers as well as small. Out of the present time of testing we hope there may come further development of the potentialities of the United Nations in such ways as the further use of peace observation teams, the possible establishment of a permanent United Nations security force as provided for in the Charter, and long-range action for collective security and peaceful change. We welcome support in the United States for the increasing exercise of the responsibility which inheres in the office of the Secretary General. We see further possibilities for a stronger and more effective United Nations in the participation of many new member-nations in its work.

"We share in compassion for all who suffer in body and spirit in the tragic experiences of these days, including the many people in our own country who are especially torn by anguish. We are encouraging larger participation by the people of our churches in works of mercy.

"We call for prayers to Almighty God for you and all in positions of authority in our own and other lands and in the United Nations, that the peoples of the world may be led toward those things which make for peace with justice and freedom."

EUGENE CARSON BLAKE
President
National Council of Churches
Nov. 13, 1956

An Exchange Preacher's Impressions of England

AMID overtones of surface prosperity and below-surface economic tensions, England this past summer showed a measure of the continuing influence of Billy Graham, reports Dr. Gerald E. Knoff, Christian education secretary for the National Council.

"It is not true to say that he started a revival," Dr. Knoff declared, "but in a number of places I found people at church because Billy Graham had led them to a new spiritual interest. These were people from many walks of life, from bus drivers to M.P.'s."

As a member of the annual British-American Preacher Exchange, Dr. Knoff preached in Church of England, Congregational, and Methodist churches. He also participated in the meetings of the board of managers of the World Council of Christian Education and its World Educational Services Committee, held in London July 13-18, and was a fraternal delegate to the All-Lutheran, All-Scandinavian Sunday School Convention in Copenhagen June 27-30.

"England seems prosperous," Dr. Knoff said. "I was struck with at least the outward appearance of prosperity, in marked contrast with the England of two years ago. Food rationing is gone, store windows were full of luxury goods, women were better dressed, and there were more and shinier automobiles.

"Underneath the surface, the economic stresses were inconceivable to an American. The sales tax on automobiles was 50 per cent or more of the purchase price. On some luxury goods, 100 per cent is added to the price tag. On installment buying, 50 per cent of the purchase price must be paid down, and the remaining half paid off within a year. These restrictions are part of England's not altogether successful battle against inflation."

Dr. Knoff found the educational situation in England similar to that of the U. S.: more pupils than places, overcrowding in schools, and inadequacy of college and university facilities. New colleges and universities were being opened in a number of cities. A campaign was on for more scientific and technical education. Compared with 72,000 scientists produced in Russia and 46,000 in the U. S., Dr. Knoff said that only 8,000 were produced in Britain last year.

He noted also a decline in Sunday school enrollment in England. "Free Church Sunday schools in England and Wales reported 1,533,000 enrolled, compared with more than 3,000,000 in 1900. Anglican enrollment went down from 1,788,000 in 1929 to 1,317,000 in 1953."

Dr. Knoff said that the Revised Standard Version of the Bible seemed to be "winning its way slowly but steadily" in England. The British Council of Churches, he reported, is now bringing out a book of readings from the RSV designed for use in families.

At the World Educational Services Committee meeting in the Baptist Church House July 13-16, Dr. Knoff helped to make final the plans for the institute and convention on Christian education to be held in Tokyo in July and August, 1958. Participating in the planning also were J. Arthur Rank, British film magnate; Lord Macintosh of Halifax, Nova Scotia; Dr. Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the Standard Bible Committee; and Bishop Reuben Mueller of the Evangelical United Brethren Church, a National Council vice-president.

Breaking Down the Barriers to Brotherhood

On November 14 at the Commodore Hotel in New York the National Women's Planning Committee of the Japan International Christian University Foundation sponsored a luncheon where Dr. Buell G. Gallagher, president of New York's City College, was the principal speaker.

The Women's Planning Committee aims "to further the Christian commitment to build a world Christian community, to undergird the financial support of the ICU in Japan, and to develop the co-educational aspect of the ICU, especially where women students are concerned."

The 1956-57 project of the Committee is the raising of funds for the building and furnishing of the Graduate Students' Residence at the University, as a tribute to Mrs. Harper Sibley, chairman of the committee. About three-quarters of the $70,000 required has been raised and it is hoped that the hall can be completed in time for dedication when the first class graduates in March 1957.

Mrs. Sibley is convinced that ICU in Japan is our country's greatest opportunity for breaking down barriers, creating a sense of brotherhood and building a base for peace and good will.

Left to right: Dr. Buell G. Gallagher, president of the College of the City of New York; Mrs. Haruo Tsuru, a member of the ICU administrative staff studying at Columbia this year, and Mrs. Harper Sibley, chairman of the Women's Planning Committee.

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Church and Economic Life Week

"What is our much-vaunted American abundance doing to people," is one of the provocative questions which churchmen and women all over America will weigh during the eighth nationwide observance of Church and Economic Life Week, January 20-26.

Throughout the country church and civic groups will seek to stir their neighbors out of their complacency by asking frankly, "Can we stand abundance?" says Rev. Cameron P. Hall, executive director of the National Council's Department of Church and Economic Life.

"When we examine what abundance is doing to people," Mr. Hall declared, "We know that if the Christian today is to stand abundance, he must be aware of what machines are doing for us and to us, how to prepare for more leisure when the 30-hour week comes, how we compete with our neighbor, how we measure success, how we fare in the power struggle, what we owe to those who lack abundance and how we can share wisely and humbly in a world where hunger stalks."

Through forums, panels of speakers and radio programs, these questions will all be aired, Mr. Hall said. Ministers will preach special sermons, Sunday services as well as family-night programs, weekend conferences and youth study groups will be devoted to the week's theme.

Mr. Hall pointed out that the profound implications of today's era of abundance for the Christian conscience were explored by delegates from all over America to the National Study Conference on the Church and Economic Life, called by his department in Pittsburgh, Pa., last spring.

The 1957 Church and Economic Life Week theme is thus a logical next step in the churches' examination of the possibilities and problems posed by American prosperity, he indicated.

He recommended for local study groups a booklet, "Can We Stand Abundance," containing discussion programs based on the National Study Conference.

Mr. Hall cited some communities that have worked hard at reconciling Christian teaching and the hard economic facts of life. Often councils or federations of churches stage important civic luncheons, highlighted by pertinent panel discussions. An Itasca, Ill., church sponsored a conference on church and economic life with officials of the Chicago National Association of Manufacturers and the head of a Chicago truckdrivers' union participating. Last January the Rochester, N. Y., Vocational Service Committee of the Rotary Club sponsored three meetings and a luncheon dealing with better human relations in industry. The Pittsburgh, Pa., Council of Industrial Relations and Interracial Relations of the Presbytery of Pittsburgh distributed folders about Church and Economic Life Week and held a presbytery-wide observance.

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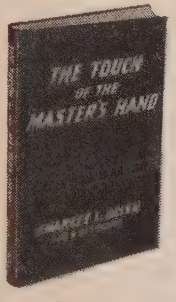
Author of GOD'S PSYCHIATRY



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Christmas with the Armed Forces

The National Council's president, Dr. Eugene Carson Blake, will spend the Christmas season with the men and chaplains of the Alaskan Command as the spiritual ambassador of many churches at home.

Dr. Blake has accepted the invitation of the Secretary of the Air Force to spend nearly two weeks in the northernmost territory of the United States. He will leave New York December 14 and return December 28.

This will be the third successive year in which Dr. Blake has devoted the Christmas holidays to the men in the armed forces. Two years ago he visited Japan and Korea in the Far East Command and last year Arctic bases in the Northeast Command of Newfoundland and Greenland.

Plans for Dr. Blake's visit to Air Force, Army and Navy installations in Alaska are being made by Air Force Chaplain (Col.) Martin C. Poch, staff chaplain of the Alaskan Command, assisted by senior chaplains of the Army and Navy.

In addition to preaching at services at Fairbanks, Anchorage, Kodiak, Whittier and several other installations in the area, Dr. Blake will visit those in infirmaries and hospitals, and will share in the fellowship of churches serving the civilian community in Fairbanks and Anchorage.

As he has done on his other visits, Dr. Blake plans to distribute cards with a special prayer for those at home to GI's attending the services in which he participates. The men write a message to relatives or friends at home and return the cards to Dr. Blake. Upon his return home, he sends the cards with a special message of his own, to the addressee.

During his two years as president of the National Council, Dr. Blake has traveled widely as a leader of the ecumenical church movement. In 1956 he pierced the Iron Curtain twice. In March he led a nine-man deputation of Protestant churchmen of the National Council to Moscow for historic "conversations" with the leaders of the churches in the U.S.S.R. and in August he attended the meeting of the World Council's Central Committee near Budapest, Hungary.

Dr. Blake will be accompanied on the Alaska trip by Donald C. Bolles, editor of the OUTLOOK and director of the National Council's Office of Public Relations.

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The Living of These Days: An Autobiography

By Harry Emerson Fosdick, Harper and Bros., New York, $4.00.

If there is a more fascinating or stimulating story of a religious leader of our time than this, we have not seen it. Here is the frank and engaging record of a minister who has not only deeply influenced the Church but also touched public affairs at vital points. Here is also a colorful picture of American religious life in some of its major aspects during the last generation. And Dr. Fosdick tells the story with his well-known verve and zest.

The main focus of interest in the earlier part of his book is his reaction against the narrow and literalistic Fundamentalism of fifty years ago. Although Dr. Fosdick's modesty keeps him from intimating it, the intellectual honesty of the man has made him a powerful voice to generation after generation of college and university students.

If, however, modernism is thought of as a readiness to adapt the Christian message to the latest currents of opinion, Dr. Fosdick is not a modernist. He knows that there is an eternal truth of the Gospel by which every age is to be judged. Anyone who has followed his preaching or who reads this book realizes that one of his most insistent notes is the necessity for holding every aspect of our contemporary culture up to the light that comes from Christ.

Among the other interests of this valiant Christian which stand out clearly in the reminiscences of his life is his ardor for a more united Church, of which he has striven to give a concrete example in the Riverside congregation. Still another is his deep concern to keep Christianity relevant to the burning social issues of the day. His prophetic insight and moral courage have heartened more young ministers than he can realize.

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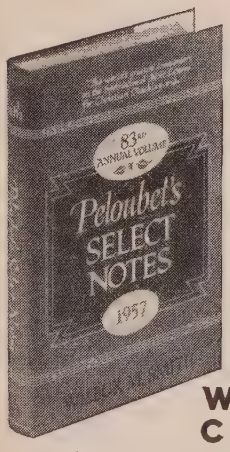

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William Grime, an Episcopal rector on Long Island, has written the words and music for 54 attractive songs for children. Most of these are for the primary ages 6 to 9.

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Every primary department superintendent, director of Christian education, and director of children's choirs should have a copy of this highly useful book.

All royalties thus far have gone to missions overseas.

—T. K. Thompson

Faith Healing and the Christian Faith

By Wade H. Boggs, Jr., John Knox Press, Richmond, Va., $3.50.

This book grew out of a paper, "The Bible and Healing," that the author, who is a minister of the Presbyterian Church in the U. S. and professor of English Bible at the General Assembly's Training School for Lay Workers in Richmond, Va., read to a small group several years ago. It gives a broad and critical review of the faith healers, many of whom are popular today, and of Biblical teaching with respect to health.

"A constant effort has been made to avoid technical language. . . ." The book is written primarily for the inquiring layman, but obviously the interested pastor and teacher will also find it helpful in his personal counseling. The manuscript was also read by several members of the medical profession.

Professor Boggs writes that no man can answer certain of the great questions involved "finally" for any other person. The medical profession, like other professions, is not omniscient. The Protestant churches have been very slow in giving guidance even to their own ministers on "the implications of our Christian heritage for health."

"The faith healing movement has had some successes. . . . " But it would also seem that the responsible practitioners "are no more and no less effective than non-religious practitioners. . . ." Further: "Those who depreciate the importance of doctors and medicines do so on their own authority and not on the authority of the Bible."

"God does not always reward true faith with bodily healing. . . . It is not always the Father's will to remove our cups of suffering."

"It is only as faith healing practices are understood, purged of excesses, charted in the form of law-abiding techniques, and thoroughly tested, that they can usefully and consistently serve the welfare of multitudes of the sick."

Christian ministers have a contining "obligation to exercise a pastoral care of the sick, to teach a Christian philosophy of sickness and health and to aid in the prevention of sickness." There are also numerous opportunities of service before Christian lay people.

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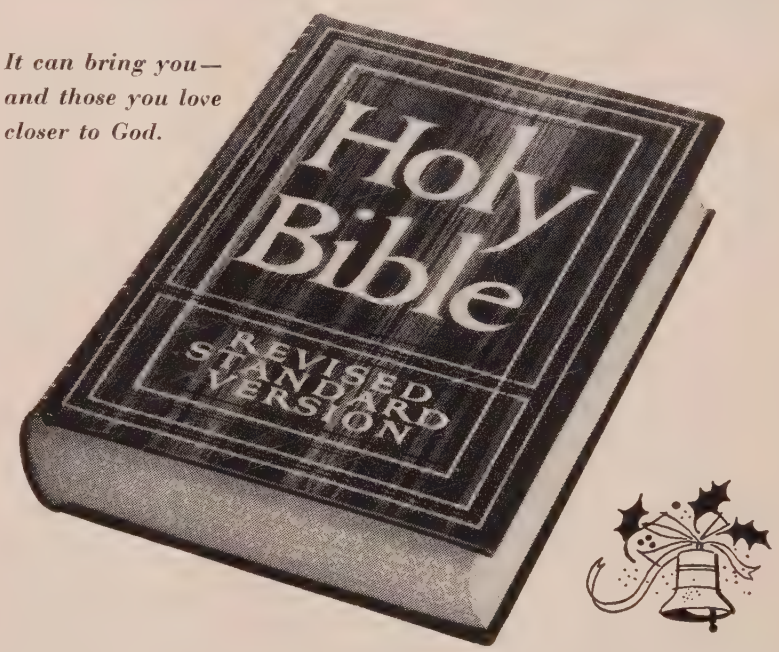

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Index of National Council Outlook for 1956

Abbott, John W—The Churches and the Refugees Mar pp 11 16
Abundance—*See* Church and Economic Life
Adams, Earl Frederick—*Ed* Dec p 17
Africa—*Ed* Central in Christian Strategy, Oct pp 17 18
Agriculture—Rural Life Sunday Apr p 22; "The Family Farm" June p 16; board meeting of Agricultural Missions June p 26; National Convocation on the Church in Town and Country Oct p 19; Nov pp 11 12
Akers, Milburn P—Chairman, National Com of Church Men for Church Colleges Sept pp 15 22
American Bible Society—"Every Man in His Own Tongue" by Geraldine Sartain May pp 8-10
American Communities Overseas—Want to Serve Union Church in Latin America? Feb p 30; Excitement at Bogota, by Frank H. E. Wood Mar p 14; "Your Faith to Godward Is Spread Abroad" by Robbins W. Barstow May p 23; Union Church at The Hague Nov pp 15 20
Anderson, Leila—World Council Leaders Meet in Hungary Sept pp 3 4 24 29
Arab Problem—*Ed* The Forgotten Ones by Russell Stevenson Nov p 17
Archaeology Serves the Church by Gerald A. Larue Apr pp 16 24
Architecture—*See* Church Building
Arctic Mission of Eugene Carson Blake Feb pp 6-8 27
Are Young Adults Overlooked? by Leslie L. Kingsbury Mar p 20
Armed Forces—Christmas Mission in the Arctic by Donald C. Bolles Feb pp 6-8 27; Chaplain Frank Tobey addresses General Board Nov p 9; Christmas with the Armed Forces Dec p 25
As Others See Us by Edith C. Tatnall June pp 10 11 24
Associated Church Press—U. S. and Canadian Editors Face Important Issues May pp 12 24
Audio-Visual Aids—*See* Broadcasting and Films
Automation—*See* Church and Economic Life

Barnes, Roswell P—*Ed* A Venture of Faith, May p 19; *Ed* Church Exchanges through the Iron Curtain, Sept p 10
Barstow, Robbins W—"Your Faith to Godward Is Spread Abroad" May p 23; *Ed* Earl Frederick Adams Dec p 17
Baugher, Norman J—Church of the Brethren Apr pp 12-14
Benevolence—*See* Stewardship
Bible—*Revised Standard Version*—Electronics Aids Bible Scholarship Mar p 6; RSV Users on the Increase by Philip C. Landers Mar p 7; Scientific Test Shows RSV Is More Readable by J. Carter Swaim Apr p 19; *Bible Study*—Bible Study in Prison Mar p 26; Archaeology Serves the Church by Gerald A. Larue Apr pp 16 24; *Translations*—"Every Man in His Own Tongue" by Geraldine Sartain May pp 8-10; What About the *Dead Sea Scrolls* by J. Carter Swaim June pp 12 13
Billings—Now a Better Place for Children by Geraldine Sartain Sept pp 5 6 29
Blackford, Gilbert—*Ed* Bread for the Hungry Feb p 17
Blake, Eugene Carson—Confers with Air Force Chaplains Jan p 25; Christmas Mission in the Arctic Feb pp 6 7 8 27; "Faith Is a Two-Edged Sword" Oct p 19; Thanksgiving Message Nov p 3; Christmas Message Dec p 3; Message to President Dec p 22; Christmas with the Armed Forces Dec p 25
Blizzard, Samuel W—Study of rural minister's "prophetic role" Nov p 11
Bockelman, Wilfred—Kirchentag: The Layman Has His Day, Oct pp 14 15 25
Bolles, Donald C—The Council's Fifth Anniversary Jan p 3; Christmas Mission in the Arctic Feb pp 6-8 27; American Churchmen in Russia Apr pp 4-7 25 26 28
Book Reviews—Jan pp 27 28 30; Feb pp 29 30; Mar pp 27-30; Apr pp 29 30; May pp 29 30; June pp 27-30; Sept p 30; Oct pp 28-31; Nov pp 26-30; Dec pp 26 27
Books Received, List of—Jan p 26; Mar p 31; Apr p 31; May p 28; June p 31; Sept p 31; Oct p 31; Nov pp 30 31; Dec p 31
Boy Called "Dutch" by William H Robinson Feb p 11
Bremicker, Gilbert T—Union Church at The Hague Nov pp 15 20
Brethren Service Committee—Greek Village Project Oct pp 8-10 27
Broadcasting and Films—Religion on the Airways by Nancy Lawrence Mar p 12 13; Protestant Sensibilities Interest Hollywood Apr p 23; Alexander Ferguson receives Freedoms Foundation award for film Apr p 27; Audio-Visual Aids and the Churches Nov pp 13 14
Burr, Hugh Chamberlin — Does Rochester Hold the Record? Jan p 21

Carpenter, George W—*Ed* Central in Christian Strategy Oct pp 17 18
Cavert, Inez M—She Pursued the Facts for 36 Years Feb p 22
Cavert, Samuel McCrea—*Ed* The Passing of a Pioneer Dec p 17
CCIA—*See* Commission of the Churches on International Affairs
Chicago Office—Farewell to Chicago by Wendell Kellogg Apr pp 21 23; Welcome to N Y June pp 23 24
Christian Education—"Reach, Teach, Win" by Geraldine Sartain Mar pp 4-6 15; *Ed* National Christian College Day by Hubert C Noble Mar pp 17 18; *Ed* God, the Center of Family Life by Wendell Kellogg Apr p 18; Farewell to Chicago by Wendell Kellogg Apr pp 21 23; Welcome to New York June pp 23 24; National Committee of Church Men for Church Colleges Sept pp 15 22; *Ed* Christian Education Week by Wendell Kellogg Sept p 18; "Released-Time" Plans Strong Program by Wendell Kellogg Sept pp 20 21 26; Alice Goddard to Aid Near East Sunday Schools Nov p 23; Children Are Your Riches by Elizabeth M Hanna Dec p 13
Christian Life and Work, Division of—*See* Evangelism, International Affairs, Racial and Cultural Relations
"Christian Responsibility in the 1956 Elections"—Statement Sept p 16; *Ed* How Christian Is Your Vote? by Claud Nelson Sept p 17
"Christians Hold the World Together"—Sept pp 7-10
Christmas Mission in the Arctic by Donald C Bolles Feb pp 6-8, 27; Christmas Message by Eugene C Blake Dec p 3; Keep Christ in Christmas Dec p 4; Christmas with the Armed Forces Dec p 25
Church and Economic Life—Picture of Manufacturing Plant, Jan cover; *Ed* Living with Plenty by J D Sanderson Jan pp 17 18; Economy of Abundance Challenges Christians Jan p 19; The "Christianity" of Abundance by J D Sanderson Feb p 23; *Ed* Technology—A Christian Problem by J D Sanderson Apr p 17; Message of the Pittsburgh Study Conference May p 3; U. S. Abundance: A Vision and a Warning by J D Sanderson May pp 4-6; *Ed* A Challenge to the Christian Conscience by Cameron P Hall May p 20; *Ed* Can We Stand Abundance by Cameron P Hall Dec p 17; Church and Economic Life Week Dec p 24
Church Building—Church Architecture in America Apr pp 8 9 27; Contemporary Design Sweeps the Field May pp 16 17 25
Church Camps—Church Camps Keep Many Off Roll of Juvenile Delinquents by Geraldine Sartain Apr pp 10 11 24
Church Colleges—*See* Christian Education
Church Conference of Social Work—A Necessity: A Church Social Welfare Program by John T Stewart June p 25
Church Membership—For the First Time in U. S. History There Are 100,000,000 Church Members by Fletcher Coates Sept pp 13 14; Is the Religious Revival in the U. S. Real: 34 Religious and Civic Leaders Reply by Fletcher Coates Nov Cover and pp 4-7 24 25; Where Do American Church Members Live Dec p 8
Church of the Brethren by Norman J Baugher Apr pp 12-14
Church World Service—Refugee Child, Feb Cover; "The Oil of Gladness Instead of Mourning" by Russell Stevenson Feb p 12; *Ed* Bread for the Hungry by Gilbert Blackford Feb p 17; The Churches and the Refugees by John W Abbott Mar pp 11 16; Seek Modifications in Refugee Relief Act Mar p 16; CWS Greets Japanese Emigrés en Route to Brazil Apr p 20; Greece Recognizes Aid of U. S. Churches Apr p 20; Conference on U. S. Disaster Relief May p 27; National Council Agency Helps Four Freedom-Loving Russians June p 18; Greek Relief Sept p 14; Churches Around the World Arise to a Crisis Dec p 6; Hunger and Help in the Caribbean by Frank L Hutchison Dec p 10
Churches and Social Welfare—*Ed* Seeking a Social Perspective by R H Edwin Espy Feb pp 17 18; *Ed* Social Welfare—The Second Step by William J Villaume May pp 19 20; Conference on U. S. Disaster Relief May p 27; sponsored Church Conference of Social Work June pp 25 26
Churches Working Together—*See* Councils of Churches
Churchmen's Week—*See* Laymen
Church-Related Colleges—*See* Christian Education
Coates, Fletcher—A Bold Experiment Jan p 10; Home Missions in Mid-Century America Feb p 3; For the First Time in U. S. History There Are 100,000,000 Church Members Sept pp 13 14; National Convention of Christian Men Shows Laymen Are on the March Oct pp 4 5 27; Is the Religious Revival in the U. S. Real: 34 Religious and Civic Leaders Reply Nov pp 4-7 24 25
Commission of the Churches on International Affairs—The CCIA Enters Its Second Decade by Richard M Fagley Sept p 22
Contributions—*See* Stewardship
Councils of Churches, State and Local—Chicago Church Federation Court Worker Feb p 11; Washington-Northern Idaho Council honors Gertrude Apel Feb p 26; Ohio Pastors' Convention Mar pp 21 22; West Virginia Council and intergration Apr p 14; S California Council and CWS greet emigrés from Japan en route to Brazil Apr p 20; Maryland-Delaware Council Bay Hundred Larger Parish June p 3; N. and S. California Councils and rural slums problem June p 4; N. Y. State Council and Massena Council minister to Seaway workers in trailers Oct pp 13 26; Keep Christ in Christmas Dec p 4

Also briefer items in *Churches Working Together*—Jan p 19; Feb p 19; Mar pp 19 26; May p 18; June p 19; Sept pp 19 22; Nov pp 16 22; Dec p 18
Covers—Church and Economic Life Week, Jan; CWS Refugee Work, Feb; Easter Singing, Mar; U. S. Churchmen in Russia, Apr; National Parks Ministry, May; Camping and the Churches, June; World Council Leaders Meet in Hungary, Sept; Congregational Church in the Hills, Lenox, Mass, Oct; Is the Religious Revival in the U. S. Real—34 Religious and Civic Leaders Answer, Nov; Winter Scene, Dec

Dead Sea Scrolls—What About the Dead Sea Scrolls? by J Carter Swaim June pp 12 13
Denominational Histories—The Evangelical and Reformed Church by James E. Wagner Jan pp 14-16; The Church of the Brethren by Norman J Baugher Apr pp 12-14
Desegregation—*See* Racial and Cultural Relations
Drama in the American Churches by Marvin Halverson Oct pp 20-22

Easter—Mar Cover; An Easter Message by Eugene Carson Blake Mar p 3; *Ed* Let Us Make Easter a Starting Point Mar p 18
Eastern Orthodox Churches—Syrian Antiochian Orthodox Archdiocese honors Dr Knoff Jan p 21; Launch project to translate Eastern Orthodox Gospel Book and Epistle Book into modern English Apr p 28
Economic Life—*See* Church and Economic Life
Ecumenical Exchange Students—*See* Ecumenical Relations
Ecumenical Relations, Dept of—Preacher Interchange Now in 30th Year Apr p 22; As Others See Us by Edith C Tatnall June pp 10 11 24
Ecumenical Work Camps—*See* World Council of Churches
Editorials—Jan pp 17 18; Feb pp 17 18; Mar pp 17 18; Apr pp 17 18; May pp 19 20; Sept pp 17 18; Oct pp 17 18; Nov p 17; Dec p 17
Election Statement—Sept pp 16 17
Eller, Vernard—*Ed* "Our Citizenship Under Christ" Jan p 17
Espy, R H Edwin—*Ed* Seeking a Social Perspective Feb pp 17 18
Evangelical and Reformed Church by James E Wagner Jan pp 14-16
Evangelism—*National Christian Teaching Mission*—Are Young Adults Overlooked? by Leslie L Kingsbury Mar p 20; Unique Religious Census in South Dakota Mar p 26; *National Parks Ministry*—Glacier Park, May cover; National Parks Ministry Grows May p 13; *Pentecost*—*Ed* Let Us Make Easter a Starting Point Mar p 18; *Reformation Sunday*—*Ed* "The Just Shall Live by Faith" by Berlyn V Farris Oct p 18; *Ships Chaplaincy Service*—Protestant Worship on Passenger Ships Mar p 25; *Worldwide Communion* Sept p 18
"Every Man in His Own Tongue" by Geraldine Sartain May pp 8-10
Every Member Canvass—*See* Stewardship

Fagley, Richard M—The CCIA Enters Its Second Decade Sept p 22
Family Farm—*See* Agriculture
Family Life—*See* Christian Education
Farris, Berlyn V—*Ed* Let Us Make Easter a Starting Point Mar p 18; *Ed* Worldwide Communion Sept p 18; *Ed* "The Just Shall Live by Faith" Oct p 18
Ferguson, Alexander B—Receives award from Freedoms Foundation for film Apr p 27; Trials of a Producer Nov pp 13 14
Fifth Anniversary of NCC—Celebrated at General Board in Omaha Jan pp 3 4 13
Around the World Arise to a Crisis Dec p 6
International Justice and Goodwill—*See* International Affairs
Flinchbaugh, James E—Within Hospital Walls June pp 20 21
Flood Relief—*In California, Ed* A Rewarding Demonstration by William J Villaume Feb p 18; Conference on U. S. Disaster Relief May p 27; *In Connecticut,* When Disaster Strikes, the Churches Mobilize for Action by Joseph R Swain Jan p 23
Flying Parsons by Geraldine Sartain Oct pp 6 7 22 23 24
Folsom, Marion B — Secretary Folsom: A Doer of the Word by Justin Wroe Nixon Jan pp 5 6 22
Foreign Aid Program—*See* International Affairs
Foreign Missions—"A Bold Experiment" by Fletcher Coates Jan p 10; Fete Asian Women Educators Feb p 24; JCME Mission Study Books June p 30; Younger Churches in Crisis by E G Homrighausen Sept pp 11 12 24; Flying Parsons by Geraldine Sartain Oct pp 6 7 22 23 24; Younger Churches Strong in Evangelistic Spirit Nov p 20
Friendship Press—*See* Mission Study Books

General Board of NCC—Omaha, Jan pp 3 4 13; New York Mar p 10; Washington Sept p 14 Nov pp 8 9 10
Goddard, Alice—To aid Near East Sunday schools Nov p 23
Gordon, Florence—More Effective Christian Communication May pp 11 24
Group Leadership—Learning To Be Group Leaders by W Randolph Thornton June p 17

Hall, Cameron P—*Ed* A Challenge to the Christian Conscience May p 20; *Ed* Can We Stand Abundance Dec p 17
Halverson, Marvin P—Drama in the American Churches Oct pp 20-22
Hanna, Elizabeth M—Children Are Your Riches Dec p 13
Hayward, Chaplain Richard B — Union Church at The Hague Nov pp 15 20
Headquarters for NCC—Signing the contract Mar p 13
Heaton, Richard L—The Interseminary Movement—Ecumenical Expression in the Seminaries Feb p 21
Highlights of 1955—Mar pp 8 9
Home Missions—*Ed* A Threat to Community Life by Louisa R Shotwell Jan p 18; Home Missions in Mid-Century America by Fletcher Coates Feb p 3; Licking Rural Slums by Geraldine Sartain June pp 3 4; Mission Study Books June p 30; Flying Parsons by Geraldine Sartain Oct pp 6 7 22 23 24; Migrant Ministry luncheon Nov p 10; The Task of the Churches in Changing America Nov p 12; Migrant Ministry Vocational Education Project in Upstate New York Nov pp 18 19; Mennonites Among Us by Geraldine Sartain Dec p 20
Homrighausen, E G—Younger Churches in Crisis Sept pp 11 12 24
Horton, Mildred McAfee—The Churches' Neglected Opportunity June pp 5-7
Hospital Chaplaincy—Within Hospital Walls by James E Flinchbaugh June pp 20 21
Hutchison, Frank L—Hunger and Help in the Caribbean Dec p 10

Integration—*See* Racial and Cultural Relations
Interchange of Preachers—*See* Ecumenical Relations
Interchurch Service in Greek Villages—Oct pp 8-10 27
International Affairs—*Ed* New Initiative in Foreign Policy? by Kenneth Maxwell Feb p 18; The Churches' Neglected Opportunity by Mildred McAfee Horton June pp 5-7; *Ed* Walter W Van Kirk by Kenneth Maxwell Sept pp 17 18; *Ed* Focus on the Individual and World Community by Kenneth Maxwell Oct p 18; *Ed* The Forgotten Ones by Russell Stevenson Nov p 17; Churches around the World Arise to a Crisis Dec p 6
International Justice and Goodwill—*See* International Affairs
Interseminary Movement—Ecumenical Expression in the Seminaries by Richard L Heaton Feb p 21

Japan International Christian University—A Venture with God and Man June pp 8 9 16
Joint Commission on Missionary Education—Mission Study Books June p 30
Jones, Irene Ann—Appt Sept p 12
Juvenile Delinquency—A Boy Called "Dutch" by William H Robinson Feb p 11; Church Camps Keep Many Off Roll of Juvenile Delinquents by Geraldine Sartain Apr pp 10 11 24; Billings—Now a Better Place for Children by Geraldine Sartain Sept pp 5 6 29

Keir, Harold B—Church Canvass Takes New Turn Sept p 27
Kellogg, Wendell—A Boy Called "Dutch" interview with William H Robinson Feb p 11; *Ed* God the Center of Family Life Apr p 18; Farewell to Chicago Apr pp 21 23; *Ed* Christian Education Week Sept p 18; "Released-Time" Plans Strong Program Sept pp 20 21 26; Breaking Down the Walls, A Summary of the Movement for Organic Union Oct pp 16 25
Kennedy, Bishop Gerald—A Whimper from the Sidelines Nov pp 13 14
Kingsbury, Leslie L—Are Young Adults Overlooked? Mar p 20
Kirchentag—Laymen's Rally in Frankfurt Mar p 26; Kirchentag: The Layman Has His Day by Wilfred Bockelman Oct pp 14 15 25
Knoff, Gerald E—For the Needs of Children Jan pp 20 21; honored by Syrian Antiochian Orthodox Church Jan p 21; An Exchange Preacher's Impressions of England Dec p 23
Kramer, Alfred —*Ed* W Va Leads the Way Apr p 17

Landers, Philip C—RSV Users on the Increase Mar p 7
Larue, Gerald A—Archaeology Serves the Church Apr pp 15 24; *Ed* Its Own Shining Peak May p 20
Lawrence, Nancy—Religion on the Airways Mar p 12
Laymen—*Ed* Clergy and Laity—A Partnership Mar p 17; Mickey McConnell—He Calls to Laymen in Off-Beat Fields June pp 15 16; Cleveland Calls Church Men of Nation Sept p 25; National Convention of Christian Men Shows Laymen Are on the March Oct pp 4 5 27; Kirchentag: The Laymen Has His Day by Wilfred Bockelman Oct pp 14 15 25
Letters to the Editor—May p 24; Oct p 24
Licking Rural Slums by Geraldine Sartain June pp 3 4

Macfarland, Charles S—*Ed* The Passing of a Pioneer by S M Cavert Dec p 17
MacLeod, Dorothy S—Mexican Protestants Dec p 19
Marion, John H—"They Got It Said" Feb p 5
Massena Shows the Way—Ministry to Seaway Workers Oct pp 13 26
Maxwell, Kenneth—*Ed* New Initiative in Foreign Policy? Feb p 18; *Ed* Walter W Van Kirk Sept pp 17 18; *Ed* Focus on the Individual and World Community Oct p 18
May Fellowship Day—*See* United Church Women
McConnell, Mickey—June p 15
Mennonites Among Us by Geraldine Sartain Dec p 20
Mergers of Protestant Churches—*See* Organic Union
Migrant Workers—*See* Home Missions

Miller, Francis Pickens—The Churches and Politics Jan pp 7 8 22
Ministers—Selection and Training June p 22: Rural Nov p 11 12
Mission Study Books June p 30
Missions, Foreign—*See* Foreign Missions
Missions, Home—*See* Home Missions
Motion Pictures—*See* Broadcasting and Films

National Christian College Day—*See* Christian Education
National Christian Teaching Mission—*See* Evangelism
National Committee of Church Men for Church Colleges—*See* Christian Education
National Convention of Christian Men—*See* Laymen
National Parks Ministry—*See* Evangelism
National Religious Publicity Council—More Effective Christian Communication by Florence Gordon May pp 11 24
National Youth Week—*See* United Christian Youth Movement
Nelson, Claud—*Ed* How Christian Is Your Vote? Sept p 17
Nelson, John Oliver—Wanted: Artistic Creativeness Apr pp 15 24
Nicolai, Metropolitan—*See* Russian Visits
Nixon, Justin Wroe—Secretary Folsom—A Doer of the Word Jan pp 5 6 22
Noble, Hubert C—*Ed* National Christian College Day Mar pp 17 18

Observances—1957 Calendar Dec p 15
One Flock, One Shepherd, by Geraldine Sartain Jan p 9
One Great Hour—*See* Church World Service
Organic Union—28 mergers under negotiation May p 10; Breaking Down the Walls by Wendell Kellogg Oct pp 16 25
Outlook Reader Response—A Good Medium June p 18

Pentecost—*See* Evangelism
Pittsburgh Conference—*See* Church and Economic Life
Politics, The Church and, by Francis Pickens Miller Jan pp 7 8 22; The Churches Speak to Two National Political Parties Sept p 16; The Pastor and Politics, quotes from *Information Service* symposium Oct p 12

Racial and Cultural Relations—"They Got It Said" by John H Marion Feb p 5; Peaceful Path to Integration Charted by W. Va. Christians Apr p 14; *Ed* W. Va. Leads the Way by Alfred Kramer Apr p 17
Radio—*See* Broadcasting and Films
"Reach, Teach, Win" by Geraldine Sartain Mar pp 4 5 6 14
Redefectors—*See* Church World Service
Reformation Sunday—*See* Evangelism
Refugees—*See* Church World Service
Released-Time Religious Education—*See* Christian Education
Relief—*See* Church World Service
Religion in American Life—100 Million Loaves of Bread Oct p 3
Religious Education—*See* Christian Education
Religious Liberty Bulletin—May p 26
Religious Press—*See* Associated Church Press
Religious Revival—*See* Revival of Religion
Research and Survey—She Pursued the Facts for 36 Years Feb p 22; *Information Service* Symposium on Pastor and Politics Oct p 12
Reviews—*See* Book Reviews
Revised Standard Version—*See* Bible
Revival of Religion in U. S.—Is the Religious Revival in the U. S. Real? by Fletcher Coates Nov cover and pp 4-7 24 25
RIAL—*See* Religion in American Life
Robinson, William H—A Boy Called "Dutch" Feb p 11
Ross, Roy G—Report on world trip June p 14; Roy G Ross Guest House Dedicated Oct p 10
Rural Churches—*See* Agriculture
Russian Visits—Toward Mutual Understanding Feb pp 9 10 26; Deputation to Russia Sets Precedents Mar pp 15 22; U. S. Churchmen in Russia Apr cover; "A Beginning Has Been Made" Apr p 3; American Churchmen in Russia by Donald C Bolles Apr pp 4-7 25 26 28; Eight Russian Churchmen Due June 2 May p 14; *Ed* A Venture of Faith by Roswell P Barnes May p 19; "Christians Hold the World Together" Sept pp 7-10

Sanderson, J D—*Ed* Living with Plenty Jan pp 17 18; The "Christianity" of Abundance Feb p 23; U. S. Abundance: A Vision and a Warning May pp 4-6
Sartain, Geraldine—"One Flock, One Shepherd" Jan p 9; "Reach, Teach, Win" Mar pp 4-6 14; Church Camps Keep Many Off Roll of Juvenile Delinquents, Apr pp 10 11 24; "Every Man in His Own Tongue" May pp 8-10; Licking Rural Slums June pp 3 4; Billings—Now a Better Place for Children Sept pp 5 6 29; Flying Parsons Oct pp 6 7 22 23 24; Mennonites Among Us Dec p 20
Segregation—*See* Racial and Cultural Relations
Share Our Surplus—*See* Church World Service
Ships Chaplaincy—*See* Evangelism
Shotwell, Louisa R—*Ed* A Threat to Community Life Jan p 18
Smith, Eugene L—Report on interviews with Bishop Ting of China Nov p 8
Social Welfare—*See* Churches and Social Welfare
Statistics—*See* Church Membership
Stevens, Virginia—U. S. Seminary Profile Feb p 20
Stevenson, Russell—"The Oil of Gladness Instead of Mourning" Feb p 12; *Ed* The Forgotten Ones Nov p 17
Stewardship and Benevolence—Church Giving Grows Feb p 22; Churches Seek Bequests Apr p 24; Church Canvass Takes New Turn by Harold B Keir Sept p 27; *Ed* Are Americans Generous? by T K Thompson Nov p 17
Stewart, John T—A Necessity: A Church Social Welfare Program June pp 25 26
Student Volunteer Movement—Significant Quotes from SVM Convention Feb p 14; A Sense of Mission in Our Day by L Newton Thurber Feb pp 15 16
Summer Camps and Conferences—Where Will You Spend Your Summer? May pp 21 22 26
Sunday Schools—*See* Christian Education
Supreme Court Decision—*See* Racial and Cultural Relations
Swaim, J Carter—Scientific Test Shows RSV Is More Readable Apr p 19; What about Dead Sea Scrolls? June pp 12 13
Swain, Joseph R—When Disaster Strikes Jan pp 23 24
Symbol of National Council—Nov p 10

Tatnall, Edith C—As Others See Us June pp 10 11 24
Technical Assistance—*See* International Affairs
Television—*See* Broadcasting and Films
Thanksgiving Message by Eugene Carson Blake Nov p 3
Theological Seminaries—U. S. Seminary Profile by Virginia Stevens Feb p 20
Thompson, Betty—Lives Transformed Oct pp 8-10 27
Thompson, T K—Christian Giving Grows Feb p 22; *Ed* Are Americans Generous? Nov p 17
Thornton, W Randolph—Learning To Be Group Leaders June p 17
Thurber, L Newton—A Sense of Mission in Our Day Feb pp 15 16
Tobey, Chaplain Frank—Addresses General Board Nov p 9
Town and Country Churches—*See* Agriculture
Translations—*See* Bible

United Campus Christian Fellowship—*See* United Student Christian Council
United Christian Youth Movement—*Ed* "Our Citizenship Under Christ" by Vernard Eller Jan p 17; George Williams, Youth Associate Mar p 23; General Council of UCYM proposes Russian exchange visits Oct p 11; Inter-American Youth To Meet in Colombia Nov pp 21 22
United Church Canvass—*See* Stewardship
United Church Center—*See* Headquarters
United Church Men—*See* Laymen
United Church Women—*World Day of Prayer*—"One Flock, One Shepherd" by Geraldine Sartain Jan p 9; *May Fellowship Day*—"The Pursuit of Truth" Mar pp 15 22; *Cynthia Wedel*—UCW President: A Woman of Convictions May p 7; Billings—Now a Better Place for Children by Geraldine Sartain Sept pp 5 6 29; *World Community Day*—Hans Finds Friendship, Clothing and Help Sept p 23; Mexican Protestants by Dorothy S MacLeod Dec p 19
United Nations—*See* International Affairs
U. S. Disaster Relief Conference May p 27
United Student Christian Council—Denominational Student Movements Plan Merger Oct p 23; Regional Conferences Planned on United Witness Nov p 23

Van Kirk, Walter W—*Ed* Walter W Van Kirk Sept pp 17 18
Villaume, William J—*Ed* A Rewarding Demonstration Feb p 18; *Ed* Social Welfare—The Second Step May pp 19 20

Wagner, James E.—The Evangelical and Reformed Church Jan pp 14-16 22
Wedel, Mrs T O—May p 7
Weekday Religious Education—*See* Christian Education
Where Will You Spend Your Summer? May pp 21 22 26
White House Conference on Children and Youth—For the Needs of Children by Gerald E Knoff Jan p 20
Williams, George—Mar p 23
Women in the Churches—*See* United Church Women
Wood, Frank H E—Excitement at Bogota Mar p 14
World Community Day—*See* United Church Women
World Council of Christian Education—Sponsoring Youth Team Nov pp 21 22
World Council of Churches—Executive Committee Meets in Australia Mar p 24; U. S. Conference for the World Council May p 10; "We Would Be Building" May p 15; Central Committee Meets in Hungary Sept cover and pp 3 4 24 29
World Day of Prayer—*See* United Church Women
World Order Day—*See* International Affairs
Worldwide Communion—*See* Evangelism
Worship and the Arts—Wanted: Artistic Creativeness by John Oliver Nelson Apr pp 15 24; Drama in the American Churches by Marvin Halverson Oct pp 20-22

Yearbook of American Churches — *See* Church Membership
Younger Churches—*See* Foreign Missions
Youth—*See* United Christian Youth Movement

Zigler, M R—Started Greek Village Project Oct pp 8-10 27

Books Received

JOY IN BELIEVING, *Walter Russell Bowie*, editor, Charles Scribner's Sons, New York, N. Y., $2.95.

BEING AND BELIEVING, *Bryan Green*, Charles Scribner's Sons, New York, N. Y., $2.50.

THE GROUP WORKSHOP WAY IN THE CHURCH, *Paul F. Douglass*, Association Press, New York, N. Y., $4.00.

IN THE NIGHT HIS SONG, *Frank Johnson Pippin*, Christopher Publishing House, Boston 20, Mass., $3.00.

A LIVING FAITH FOR TODAY, *Ernest Gordon*, Coward-McCann, Inc., New York, N. Y., $3.75.

THE GROWING EDGE, *Howard Thurman*, Harper & Bros., New York, N. Y., $3.00.

GREAT CHRISTIAN PLAYS, *Theodore M. Switz* and *Robert A. Johnston*, editors, Seabury Press, Greenwich, Conn., $7.50.

FAST FALLS THE EVENTIDE, *Olle Nystedt*, Augustana Book Concern, Rock Island, Ill., $2.00.

LEGENDS OF THE BIBLE, *Louis Ginsberg*, Simon & Schuster, New York, N. Y., $5.00.

A THEOLOGY FOR CHRISTIAN STEWARDSHIP, *T. A. Kantonen*, Muhlenberg Press, Philadelphia 7, Pa., $2.00.

CANDLES ON THE GLACIER, *Kenneth Joseph Foreman*, Association Press, New York, N. Y., $3.00.

THE PROPHETS, *Julius A. Bewer*, Harper & Bros., New York, N. Y., $5.95.

THE VOICE OF THE LIVING GOD, *Peter J. Costas*, Exposition Press, New York, N. Y., $3.50.

RELIGION AND SOCIAL WORK, *F. Ernest Johnson*, editor, Harper & Bros., New York, N. Y., $3.00.

SAINT PETER, *John Lowe*, Oxford University Press, New York, N. Y., $2.50.

INDUSTRIAL CHAPLAINCY, *Yancy Samuel Thompson*, Christopher Publishing House, Boston 20, Mass., $2.00.

THE STRANGE STORY OF A MINISTER'S LIFE, *John Lewis*, Christopher Publishing House, Boston 20, Mass., $3.00.

THE COMING WORLD CIVILIZATION, *William Ernest Hocking*, Harper & Bros., New York, N. Y., $3.75.

THEOLOGY YOU CAN UNDERSTAND, *Rachel H. King*, Morehouse-Gorham Co., New York, N. Y., $4.25.

THE TOUCH OF THE MASTER'S HAND, *Charles L. Allen*, Fleming H. Revell Co., Westwood, N. J., $2.00.

A PILGRIM'S VOW, *Pierre van Paassen*, The Dial Press, Inc., New York 16, N. Y., $4.00.

PELOUBET'S SELECT NOTES FOR 1957, *Wilbur M. Smith*, W. A. Wilde Co., Boston, Mass., $2.75.

BIBLICAL THEOLOGY AND CHRISTIAN EDUCATION, *Randolph Crump Miller*, Charles Scribner's Sons, New York, N. Y., $3.50.

THE GOSPEL WE PREACH, *Victor Emanuel Beck, Clifford Ansgar Nelson* and *Ernest Edwin Ryden*, editors, Augustana Press, Rock Island, Ill., $3.50.

RAND MCNALLY BIBLE ATLAS, *Emil G. Kraeling*, Rand McNally & Co., New York, N. Y., $8.95.

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